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# The Classical Review

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# The Classical Review

DECEMBER, 1929

## NOTES AND NEWS

FROM Mr. J. D. Denniston :

'By the death of Professor W. Rhys Roberts we have lost a staunch defender of classical education, and a leading authority in a not unimportant department of Greek studies. After two years at Cambridge as Fellow of King's, the whole of his life, up to his retirement in 1923, was lived at Bangor and Leeds, his tenure of the two chairs covering a period of nearly forty years. He early turned to the Greek literary critics, whose works formed his main interest to the end. His editions of Longinus, Dionysius (the *De Compositione* and the three literary letters), and Demetrius, with their always scholarly and often felicitous translations, and their copious but never over-burdened notes, are justly well known. The translations of Longinus and Demetrius he revised, towards the end of his life, for the Loeb series. Among other works which appeared after his retirement to Sussex are the Oxford translation of Aristotle's *Rhetoric* and a short handbook on Greek literary criticism.

'Rhys Roberts was a man of varied interests. At Cambridge he won Scripture prizes. In Wales he threw himself into Celtic etymology and Giraldus Cambrensis. And his wide knowledge and appreciation of English literature shows itself in the work he did on the Greek critics. He played a leading part in furthering the cause of classical education in this country. He was a prominent member of the Classical Association, read papers at its meetings, and was for many years one of its Vice-Presidents. Much of his time at Leeds was taken up with extra-mural work. And in 1919-21 he was most appropriately selected to serve on the Prime Minister's committee on classical education.

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'Of his personal character others are better fitted to speak than myself. But the simplicity and kindliness of his nature, and his desire to help and encourage, were evident on a casual acquaintance. He lived a useful life, and both his literary and his educational work entitle him to an honourable place in the memory of all who have the Classics at heart.'

From W. M. C. :

A. W. Mair's *Poems*, referred to in the C.R. of February, p. 3, have now been issued by Oliver and Boyd, of Edinburgh, with a sympathetic Preface by Mair's Edinburgh colleague and fellow-Aberdonian, Professor Grierson. For those who knew Mair well, the poems strike an intimate and often a revealing note; yet we could have wished that this slender tribute to his memory had been more representative of the department in which he stood unrivalled—composition in Greek. To make room for more of his Greek verses, and for some specimens of what was the very voice of Plato discoursing on twentieth-century themes, some of his English verses might well have been sacrificed. But the volume does contain two gems from the master's workshop—the renderings of *O waly waly* (quoted in full in the February C.R.) and of Stevenson's *Requiem*. One may doubt if the sense, sound, and emotional colour of an English poem have ever been so harmoniously reproduced in an ancient Aegean setting as in these lines from the *Requiem* :

κείμει ὄπου παθέσκον, ὀδῖτα, ληλασμένοι ἀγρῆς  
ἀγρεντῆς \* ναύτης κύματα μακρὰ λαθών.

The *Bacchae* of Euripides, in the original Greek, will be performed at Cambridge on March 4-8.

## REGULATIONS FOR A LOCAL SPORTS MEETING.

I AM indebted to Professor Calder for calling my attention to the interesting inscription which is the subject of this note. It was found at Fassiller in Pisidia by Sterrett, and published in *The Wolfe Expedition* (Vol. III. of the *Papers of the American School of Archaeology at Athens*), p. 167, No. 275.

Fassiller seems to have been the site of a prehistoric city and afterwards of a Greek town called Misthia, of sufficient importance to have a local sports festival. There Sterrett found a fine Hittite stele, and at a little distance, hollowed out in the face of the rock, was a vaulted niche with Corinthian columns on each side. On the right of the niche was carved the life-size figure of a richly caparisoned horse. On the arch of the niche was the inscription Λουκιανός, and below the niche ἥρως προγάμιος. Sterrett suggested that Lucianus was victor in the horse-race at the games, but this seems more than doubtful. To the left of the niche is an inscription containing regulations for the games. The date is not earlier than the second century A.D.

First a few words about the ἥρως προγάμιος. Failing to find any parallel I consulted Dr. Farnell, and to him I am indebted for the following note:

'The title of Προγάμιος is quite unique. We must connect it with the Προγαμικά Ἱερὰ, or Προγάμια (v. Pollux, *Onom.*), which are rites preliminary to a marriage. Now from the Προγάμια a personality might be projected such as ἥρως προγάμιος, an indefinite divine spirit presiding over them, just as an "Amphidromos" from the Amphidromia. But this hero did not grow like that; he was evidently a real man, probably recently deceased, called Λουκιανός. His kin wish to honour him, and they do so by vowing to offer sacrifice to him in the preliminary rites on the marriage of anyone of the family. These preliminary rites in Greece were usually to Hera, but a distinguished ancestor or an elder relative "gone before" might also be honoured with offerings on the occasion—e.g., Electra promises to the ghost of Agamemnon

that she will bring him libations on her marriage if he will help in the slaying (Aesch. *Choeph.* 487). The family express this in attaching to him this cult-title which ensures that his presence will always bless the family marriages.'

If Lucianus, then, was the hero of our inscription, we should expect that it was his statue that occupied the niche, and that the games were held on the occasion of some marriage in his family. The family was evidently one of wealth and position; the richly caparisoned horse may indicate that the bridegroom or his father was an eques.

Let us now turn to the inscription. The text is as follows:

- 1 τοὺς πανκρατιαστὰς εἰδέ-  
ναι μήτε ἀφ᾽ εἰς τὸ πάσ-  
σειν χρῆσθαι μήτε πα-  
λαίμασι ἀλλὰ ὁρθο-
- 5 παῖα ἀγωνίζεσθαι.  
τὸν ἀπαξ νεικῆσαντα  
καὶ λαβόντα τὸ θέμα πε-  
παῦσθαι καὶ μὴ εἰς ἕτερον  
ἀγώνισμα αὐθήμερι δ-
- 10 γωνίζεσθαι.  
ἐὰν εὐτυχῇσῃ δοῦλος  
νεικῆσαι τοῦ θέματος  
τὸ τέταρτον χωρεῖν εἰς  
τοὺς συναγωνιστὰς αὐ-
- 15 τοῦ.  
τοῦ αὐτοῦ δεσπότου δύο  
ἢ καὶ πλείους ἵππους  
αὐθήμερι μὴ ἀγωνίζεσ-  
θαι, ἀλλὰ ἓνα.

The first five lines contain regulations for the Pankration. The pankration was a sort of free fight—a combination of wrestling, boxing, and kicking. It fell naturally into two parts: the standing pankration (τὸ ἄνω) in which the competitors endeavoured by any means to force one another to the ground, and the struggle on the ground (τὸ κάτω παγκράτιον) which went on till one or other acknowledged himself defeated. All means were allowable, says Philostratus, except biting and gouging, by which we may understand digging the hand into an opponent's eyes, mouth, or other tender part of the opponent's person. The pankration was regarded by the Greeks as a highly skilful competition and was regulated by definite laws. It obviously

lent itself, like wrestling, to many variations at different times and places. Of such a variation we have an interesting example here.

The pankratiasts must take notice that they are not to use sand for dusting or wrestling falls, but are to contend with upright hitting.'

The word *ἀφή* has two uses—sometimes it means a hold or grip in wrestling; sometimes the sand with which wrestlers dusted themselves. That the latter is its meaning here is clear from the addition of the words *εἰς τὸ πάσσειν*. Thus Lucian, in his *Anacharsis*, c. 1, describes how the wrestlers practising in the gymnasium pick up sand and, like fighting cocks, dust one another (*πάττουσιν ἀλλήλους*). Similarly, in a second-century inscription from Epidauros, the patient is ordered to perform various exercises, and to smear himself with sand *πηλώσασθαι ἀφή* (I.G. IV. 955). Martial (VII. 67) uses the Latin form *happe* in the same sense, as the mark of a wrestler. The prohibition, therefore, merely means that the pankratiasts are not to wrestle, and this is made clear by the addition of *παλαίσμασι*, the regular word for falls in wrestling.

The curious word *ὀρθοπαμία* does not occur elsewhere. Dr. Sterrett explains it as meaning 'straight hitting' in the modern sense of hitting from the shoulder. But such a regulation would be very difficult to enforce. Rather we must explain the word on the analogy of *ὀρθοπάλη* (Lucian, *Lexiph.* 5) which means upright wrestling as opposed to ground wrestling. It will mean then 'hitting while standing' as opposed to pummelling one another on the ground. Here, again, Lucian provides a parallel. After describing the wrestlers struggling on the ground, he goes on: 'Others standing upright (*ὀρθοστάδην*), covered with dust, have fallen on one another, hitting and kicking,' and a little further on he makes Solon explain that those who strike one another standing are pankratiasts (*τὸ παῖεν ἀλλήλους ὀρθοστάδην παγκρατιάξεν λέγομεν*, *Anacharsis* 3. 11).

Here, then, we have a distinct local variety of the pankration in which it

seems all wrestling is forbidden, and apparently also the struggle on the ground. It differs from boxing in that the pankratiast fights with bare hands and also as in the French *savate* is allowed to kick. Philostratus (*Gym.* 11) distinctly tells us that in the practice of the gymnasia pankratiasts could practise one part of the competition separately—*e.g.*, upright wrestling, ground wrestling, boxing, kicking—and the Eleans therefore regarded it as a less strenuous competition than wrestling, because the practice of the wrestlers could not be so divided and was just the same as the actual competition.

The rest of the inscription, though extremely interesting, presents no difficulties. First we have a regulation evidently intended to keep up the interest of the games and to prevent some pot-hunting professional coming in and carrying off all the prizes: 'He who has won one victory and received the prize (*τὸ θέμα*) has finished and must not enter for another competition on the same day.' Very similar is the intention of the last four lines: 'The same owner is not to have two or more horses competing the same day, but only one.' Between these two (ll. 11-15) is a perfectly delightful regulation. It is as far as I know quite unique, and throws some light on the improved status of slaves under the Empire. In early days slaves had not been allowed to exercise in the public gymnasia, though they were employed there in various offices. But in Hellenistic times this disability had been removed. At Argos, in the second century B.C., we find a gymnasiarch making provision of oil for free men and for slaves (I.G. IV. 597, 606). In the gymnasia of Priene free men and slaves could exercise together (*Inscr. von Priene* 112, 123). Slavery, indeed, was an accident due to war or brigandage: slaves were often in birth and education no whit inferior to their masters. Slavery, as the Priene inscriptions actually state, was coming to be regarded rather as a misfortune than as a disgrace. Free citizens sometimes fought with gladiators in the Roman arena, but this is as far as I know the only instance of slaves being allowed to compete in the games





*Aeneid*.<sup>1</sup> The true meaning 'read' (with connotations) implies something to be understood, not seen only.

Poetic symbolism has long been recognised, in Dante and Shelley<sup>2</sup> in particular, and lately in Shakespeare.<sup>3</sup> It seems to be the instrument of all great poets, and is probably fundamental to poetry.

I therefore infer that Vergil may have introduced the incident of the Cumaean gates partly for the sake of the symbol of secrecy which by this device he could present, and that he had the intention to prepare and to affect the reader's poetic apprehension by this means in readiness for what should follow.

My second proposal is that the Minotaur and Labyrinth in the Vergilian passage represent a state of doubt and disintegration of the consciousness<sup>4</sup> preceding a revelation of divine truth.

Bishop Warburton expresses<sup>5</sup> his familiar interpretation of the Sixth *Aeneid* as follows:

We hope to make it very evident that the masterpiece of the *Aeneis*, the famous Sixth Book, is nothing else but a description, and so designedly, by the author, of his hero's initiation into the mysteries of one part of the Eleusinian spectacles.

Warburton's theory hardly contains the whole truth. However, recently strong reasons have been offered by Mr. Colin Still in favour of his view that the Sixth *Aeneid* is an expression of almost universal doctrines of the soul's

history and ascent, in the forms of the Eleusinian mysteries. He writes:

Without doubt in some of the ancient ritual initiations the neophyte was required to pick his way actually or by representation through a labyrinth or maze.<sup>6</sup>

Mr. Still argues that the 'forthrights and maeanders,' through which in the Tempest Alonso and his party come, correspond to the maze-treading of initiation.<sup>7</sup>

I conclude provisionally that Vergil states in the Sixth *Aeneid*, by epic narrative, moral and eschatological doctrines conveyed in the initiation ceremonies by action. He need not necessarily have been initiated himself; the words 'sit mihi fas audita loqui' seem to imply that he had not. Because it is his habit to follow very closely his authority, he is unwilling to leave out any part of the doctrines symbolically represented. But because his medium is epic narrative, the symbolic treading of the maze could not easily be introduced. Therefore he skilfully set in his narrative an incident which could not only fulfil other artistic purposes, but also carry the symbol of the maze.

W. F. J. KNIGHT.

*Bloxham School.*

<sup>6</sup> S, pp. 132, 133, quoting Lucian's 'blind march' (cf. *caeca uestigia* in Verg. *Aen.* VI. 30) in *Catapl.* 22, and *Plat. Phaedo* 108A.

<sup>7</sup> S, p. 27, quoting, after Warburton, *Stob. Serm.* CXIX.; p. 28; p. 61 quoting *Ecclus.* IV. 17-19; *Tempest* III. iii. Still is primarily concerned to show in detail that *The Tempest* represents a 'Universal Myth' of the path to salvation, found also in O.T., N.T., Greek mystery religions, *Aen.* VI., the *Divina Commedia*, and elsewhere, and sustained generally with the same symbolism. C, pp. 165 ff., has demonstrated that *The Tempest* contains many exact reminiscences of Vergilian thought and expression: cf. S, Pt. II., ch. 2, etc.

There seems little doubt that mazes in Christian Churches of the Middle Ages were used for some symbolic tracing or treading with moral or religious intent: M *passim*, especially pp. 93 (penitence), 57, 68 (giving mediaeval inscriptions). At San Savino Church, Piacenza, the labyrinth is a symbol of the world; there is a narrow path out of it, which represented the natural man's path to spiritual life: M, p. 57.

<sup>1</sup> Cf. *uariarum monstra ferarum* in Verg. *Aen.* VI. 285, and *Ov. Met.* XIV. 414.

<sup>2</sup> W. B. Yeats, *Ideas of Good and Evil*, *passim*; cf. Whitehead, *Symbolism* (where the concept is transferred to metaphysics).

<sup>3</sup> G. Wilson Knight, *Myth and Miracle*, pp. 16, 25; *id.* in *Shakespeare Review*, September, 1928: who regards a study of poetic symbolism as the basis of the literary criticism of Shakespeare.

<sup>4</sup> That is, the state familiar in Hamlet, Bunyan's Slough of Despond, analysed by William James, *Varieties of Religious Experience*. Cf. Francis Thomson, *Hound of Heaven*, 3, 4: 'labyrinthine ways of my own mind.'

<sup>5</sup> *Divina Legatio*, Book II., Sec. 4.

## NOTE ON HERODOTUS IV. 108-9.

IN the September number of the *C.R.* (p. 125) Mr. A. D. Nock has adduced several interesting parallels to the lost Greek colony of 'Hyperboreans,' which Mr. C. T. Seltman has recently rediscovered at some distance up the Danube (*Class. Quart.*, 1928, pp. 155-160). Another such case may be quoted from Herodotus IV. 108-9:

πόλις δὲ ἐν αὐτοῖσι (sc. τοῖς Βουδίνοις) πεπόλισται ξυλίῃ, ὄνομα δὲ τῇ πόλι ἰστί Γελωνός· (τό τε τεῖχος ἰστί) πᾶν ξύλινον, καὶ οἰκίαι αὐτῶν ξύλιναι καὶ τὰ ἱρά. ἰστί γὰρ δὴ αὐτόθι Ἑλληνικῶν θεῶν ἱρὰ Ἑλληνικῶς κατεσκευασμένα ἀγάλμασι τε καὶ βωμοῖσι καὶ νηοῖσι ξυλίνοις, καὶ τῷ Διονύσῳ τριετηρίδας ἀνάγουσι καὶ βακχεύουσι. εἰσὶ γὰρ οἱ Γελωνοὶ τὸ ἀρχαῖον Ἑλλήνες, ἐκ τῶν δὲ ἱμπεριῶν ἐξαναστάντες οἰκήσαν ἐν τοῖσι Βουδίνοισι· καὶ γλώσση τὰ μὲν Σκυθικῇ, τὰ δὲ Ἑλληνικῇ χρένται. . . . Γελωνοὶ δὲ γῆν τε ἱεράται καὶ σιστοφάγοι καὶ κήπους ἐκτεμνέου.

This instance seems peculiarly apposite, because Herodotus certifies that the Geloni, though partly denationalised in their language and mode of life, kept up the religious observances which they had brought with them. If Greeks marooned between the Don and Volga could show such tenacity of religious rites, we may readily believe that compatriots of theirs who lay quartered 'somewhere in Roumania' should have made efforts to get through to Apollo of Delos.

Mr. Seltman casts doubt on the prevalent opinion that the offerings of the 'Hyperboreans' consisted of amber. In this he has the support of Callimachus (*Delian Hymn*, lines 283-4), who describes them as ἱερὰ δράγματα ἀσταχύνων.<sup>1</sup> According to Herodotus the gifts were wrapped in the straw of wheat (IV. 33). Surely, then, they were the ears of wheat whose haulms served as packing; and an offering of this kind plainly represents the first-fruits of an agricultural community. But this fact in turn confirms Mr. Seltman's view that the 'Hyperboreans' must be located along the Danube, for the loess lands of Roumania are one of the best natural wheat-fields of Europe. Though the 'Hyperboreans' presumably came from the trading town of Istria, we need not wonder that they should have turned to husbandry. Herodotus Geloni, who likewise originated from commercial places (Tanais? Phanagoreia?), and made their new homes on the borderlands between a forest belt and a brackish steppe, nevertheless took to plough and hoe.

M. CARY.

## CALLIMACHUS ON MIMNERMUS.

ROSTAGNI, in *Rivista di Filologia*, 1928, pp. 9-12, came, by a stroke of intuition, very near the correct restoration of Pap. Oxy. 2079, ll. 11, 12. He reads:

τοῖν δὲ] δυοῖν Μίμνερμος διτὶ γλυκὺς α[ὶ κατὰ λεπτὰ  
ρήσεις), ἡ μεγάλη δ' οὐκ ἐδίδαξε γυνή.

<sup>1</sup> Mela (III. 37) and Pliny (IV., § 91) describe the gifts as 'primitiae.'

A certain restoration is now possible owing to the true decipherment of the scholia in Brit. Mus. Lit. Pap. 181, ll. 11-14, viz.:

λεπτά, }  
ἐδίδαξαν αἱ κατὰ }  
οὐκ ἐδίδ(αξεν) ἡ μεγάλη(η).  
λέγει διτὶ γλυκ(ύς) ὁ Μίμ(νερμος).  
ὦδε : οὐτως(ς) : ἡδύ(ς) ἐν τοῖς(ς) μικ(ροῖς).

Restore therefore :

τοῖν δὲ] δυοῖν Μίμνερμος διτὶ γλυκὺς α[ὶ κατὰ λεπτὰ  
ὦδε μὲν), ἡ μεγάλη δ' οὐκ ἐδίδαξε γυνή.

γυνή of course stands playfully for ῥήσεις περί γυναικός. Translate: 'Of the two, that Mimnermus was sweet, it is *Les Petites* that teach us so, not *La Grande*.' ὦδε (=οὕτως) is, as the scholium says, to be interpreted ἡδὺς ἐν τοῖς μικροῖς, and recapitulates M. διτὶ γλυκός.

H. J. M. MILNE.

## THE DITHYRAMBS OF XENOCRITUS

[PLUT.] *de Musica* X. 1143E is quoting from Glaucus of Rhegium περί τῶν ἀρχαίων ποιητῶν. His words are: καὶ περί Ξενοκρίτου δέ, ὃς ἦν τὸ γένος ἐκ Δοκρῶν τῶν ἐν Ἰταλίᾳ, ἀμφισβητεῖται εἰ παιδὸν ποιητὴς γέγονεν· ἥρωικῶν γὰρ ὑποθέσεων πρᾶγματα ἔχουσῶν ποιητὴν γεγενῆσθαι φασὶν αὐτόν. διὸ καὶ τινες διθυράμβους καλεῖν αὐτοῦ τὰς ποιήσεις. It is odd that no modern Sparagmatist seems to have hit on what must surely be the true reading here: σπαράγματα ἔχουσῶν. For such was the theme of the dithyramb (διασπασμὸν τινα καὶ διαμελισμὸν) according to Plutarch *de Ei apud Delphos* 389a. And even to [Plutarch] πρᾶγματαεῖν can only have meant one thing.

W. M. CALDER.

TAC. *AGRIC.* 24 INIT.

Quinto expeditionum anno *nave prima* transgressus.

THE phrase *nave prima* hardly renders any satisfactory sense in spite of the editors' ingenious suggestions. It occurred to me that perhaps we might read *navigazione prima* which I should take as the exact nautical equivalent of the military *vere primo*. Agricola is represented as making his crossing as soon as the weather sufficiently moderated to make sailing possible, that is, in early spring. Cf. Cic. *Ep. ad Q.F.* II. 6. 2, *fin.* (or 3 *init.*)—tu, mi frater, simul ut ille venerit, *primam navigationem* . . . ne omiseris; *ibid.*, 7 *fin.*, 'te *prima navigatione* transmissurum.' The sense in both these passages would be the same as in *ad Fam.* X. 31. 1 *fin.*, 'nactus occasionem postea quam navigari coeptum est' (where see Tyrrell's note, Vol. VI., p. 69).

W. H. SEMPLE.

THE DATE OF *I.B.M.* 493.

IN *I.G.* XII. 3 *Supp.* is given (p. 283) a revised reading of *I.G.* XII. 3, 326, ll. 32-33 (a Theraean text). The name of the proconsul first pub-



lished in the defective form Ποπ . . . ίου Πρείσκου is shown to be Ποπυλλίου Πρείσκου. The date of his proconsulship is known from *I.G.* XII. 3, 325, 326 to have been A.D. 149.

These facts may be used as evidence to fix the date of *I.B.M.* 493. This text consists of fragments which the editor has so arranged as to give the following reading of the two last lines :

17 Τὸ ψήφισμα ἐπεμψε Ποπυλλίος Πρείσκος  
 18 δ[ε]κράτισ- [Ε]φρυχέει  
 τοῖς ἀνθρώποις

The editor says : 'The position of *f* and *g* is conjectural, for the edges of the fragments do not fit into the rest of the slab. . . . [The fragments] appear to read into the letter very satisfactorily where I have placed them' (p. 159).

His arrangement is strongly supported by *I.G.* XII. 3, 326 with the reading of *I.G.* XII. 3 *Supp.* for ll. 32-33, from which we know that there was a proconsul of Asia named Popillius Priscus, whilst in the British Museum text we find a Ποπυλλίος acting as transmitter of an Ephesian psephism to the Emperor Antoninus Pius, and in the same document occurs the name [Πρ]είσκος.

If the text of ll. 17-18 be accepted, the evidence of *I.G.* XII. 3, 325, 326 proves the date of *I.B.M.* 493 to be 149, the year in which Popillius Priscus was proconsul of Asia.

1. 5 δημοκριτῆς ἐξουσίᾳς γὰρ—

Restore λ', or, possibly, μ', if the letter was written after December 9, 149.

H. Box.

## REVIEWS

### AN ESSAY IN COMPARATIVE LITERATURE.

*God, Man, and Epic Poetry.* A Study in Comparative Literature. By H. V. ROUTH, M.A., University Reader in English Language and Literature, London. Vol. I., pp. x+232 (Classical); Vol. II., pp. xii+283 (Medieval). Cambridge: The University Press, 1927. 12s. 6d. each volume.

MR. ROUTH begins by assailing the usual methods of approach to a literature and, as a test case, examines at length the inadequacy of a classical education. Now, alas, 'we know too much. . . . History and archaeology have restricted our imagination in the interpretation of the classics. . . . We cannot any longer accept so readily the great characters, whether real or legendary, as fulfilling our ideals. The great lord of Mykenai has become too materialised a monarch, the product of an ambiguous civilisation, and the romantic figure of Orpheus has evaporated into a mere abstraction, the ghost of animistic superstitions. The democratic principles which Thucydides discussed can no longer be applied to our own political problems, etc.' The validity of such instances apart, it might perhaps be claimed that by the partial lifting of the veil, the shifting of the false boundaries that once too neatly rounded off the classical world, the imagination is quickened and the

interest of the subject, its significance for the whole story of man, not diminished but increased. A 'sense of background' is given, the very lack of which is the second count in Mr. Routh's indictment. 'Their general conception of man is disappointingly simple.' 'We know too much in a deeper and more philosophical sense. . . . It is especially during the last century or so that the consciousness of infinity has been bred in all educated people, . . . and has altered their conception of man. Whoever is sufficiently developed to examine his own thoughts carefully will find (in some cases to his surprise) that there is in him something boundless and undefined, such as no single figure or symbol can represent, and at the same time a curious impatience of his own egoism and even an occasional desire to escape from his own personality.' But an early Greek may no less explicitly suggest: ψυχῆς πείρατα ἰὼν οὐκ ἂν ἐξεύροιο, πᾶσαν ἐπιπορευόμενος ὁδόν· οὕτω βαθὺν λόγον ἔχει, and express impatience with egoism and those who shut themselves up in their own souls (Heraclitus, *Fr.* 45, 1, 2, 72, etc., Diels). Nietzsche saw that Aeschylus had a similar sense of 'eine räthselhafte Tiefe ja Unendlichkeit des Hintergrundes,' but, for Mr. Routh, he is 'attributing his own nine-

teenth-century mentality to a Greek.' Instead of such studies, Mr. Routh would apparently have the student 'put several poets or dramatists or moralists together, regardless of differences in epoch or nationality, in order to understand their common source of inspiration.' This would mean that in the limited time available, instead of becoming familiar with the varied experiences and expressions of a great people, using the key of a language once mastered, he would, with translations or a hasty smattering of many languages, pursue one literary form down the ages, in order 'to construct a complete story of some great emotion.' There appears to be confusion between what are practicable studies for the schoolboy or undergraduate and what may be profitable researches for the mature scholar.

It is for its content rather than for its form that Mr. Routh would have us study literature, yet he would isolate a form as if it carried a uniform content, only and completely a single train of thought and feeling. This has its nemesis in his own choice of the epic, for, though in his introduction he suggests that, when the content varies, 'the student will complete and clarify his ideas by contrast,' we find that epics which do not carry the content he desires—e.g., the *Argonautica* of Apollonius, Lucan's *Pharsalia*, Statius' *Thebais*—are ignored, and his story is eked out, but not completed, from the writings of historians, theologians, etc. At the outset we realise that the epic should be concerned with man's attitude to life and death and the powers around him and should possess 'grandeur, intensity, and heroism, and "the possibilities of mental conflict and tragic contradiction."' If, as appears, this attitude and these characteristics are to be studied, attention should not be confined to Homer and the Homeric cycle, Hesiod, Herodotus, and the *Aeneid* for the ancient world. There are half a dozen pages covering the eschatology of Plato, the Mysteries, and the *Somnium Scipionis*, but the evidence of the dramatists, the lyric poets, the other philosophers, and the orators is not considered. For the medieval

world, Mr. Routh more boldly pursues the thought with little regard for the form in which it is expressed. By the side of the *Eddas*, Dante, etc., we find Gregory of Tours, Bede, Saxo Grammaticus, Augustine, Pelagius, Cassian, Boethius, Scotus Erigena, Anselm, Abelard, and Thomas Aquinas.

Mr. Routh has, nevertheless, written a useful and stimulating book. It will inspire the student to seek the deeper significance of the literature he reads, and from this angle it presents him with an analysis and a vivid appreciation of certain works: in the *Iliad* man braves his troubles, bulwarked against fear by a belief in fate, lifting himself higher by contact with the gods; in the *Odyssey*, losing confidence amid an atmosphere of misfortune, where courage and strength no longer suffice, he triumphs still by resourcefulness and self-control; in Hesiod and the post-Homeric age, obsessed by a sense of the weakness and wickedness of his race, he seeks salvation in intelligence, devising riddles and reading oracles; in Herodotus, against the jealousy of God and the inscrutability of his will he founds his only hope on caution and clear-sightedness; in the *Aeneid* with steadfastness and devotion he endures all the evils of life, penetrates the kingdom of death and there, with a vision of renewing, triumphs over the pessimism of his age and all mortal fears. In the second volume we pass from the self-reliant heroism of Beowulf to the growth of a 'doctrine of evil' and of a religious ideal in conflict with the older epic spirit, thence to their reconciliation in the Crusades (*Chanson de Roland*), the sense of inevitable retribution (*Nibelungenlied*), the yielding of epic to romance (Arthurian cycle), the growth of an intellectual ideal and the realisation that the great enemy is spiritual, the conquest of Original Sin and of the terrors of death, the series of 'visions' wherein those terrors are met, and finally the triumphant experience of Dante. The complex forces, sequences of events, and trends of thought, pagan and Christian, which conditioned this literature are well suggested, and, though the arrangement here and there might be

improved, a vivid picture of the main stream of medieval life results.

Mr. Routh brings to his task great learning, first-hand acquaintance with the texts, and considerable knowledge of their background, but there are inaccuracies. We are told that Odysseus and Aias 'never took counsel in flight' (Vol. I., p. 20: cf. *Il.* VIII. 79 and 92 ff.; XI. 461, 544 ff.), that Homer's Kirke 'converts men into beasts by putting parts of animals into a specially prepared broth' (I., p. 61), that 'two Κλώθες are associated with Αἴσα' in *Odyssey* VII. 197 (I., p. 65), that in Hades 'Odysseus sought out the spirit of his wife' (I., p. 73), that in *Il.* III. 396 Paris recognises Aphrodite (I., p. 79), that 'the winds do not appear to have been worshipped' in Homer (I., p. 79: cf. *Il.* XXIII. 194 ff.), that 'it is recorded in the *Iliad* (XX. 57-66) how the brazen realm was once rent open' (II., p. 245). References are occasionally incorrect or too vague to be useful—e.g., for the placing of curses inscribed on lead in tombs we are referred (I., p. 189) to 'Conway, R. S., *Italian Dialects*.' The *Theogony* is consistently called 'the *Theognis*.' Errors of interpretation also appear. On the strength of θεὸς δ' ὡς τίετο δῆμῳ (*Il.* V. 78) we are told that 'the priest Dolopionos [a genitive] was still actually worshipped as a god' (I., p. 68). That the Achaeans on Ithaca are 'tainted with the greed of traders' is inferred (I., p. 101) from Noemon's interest in horses (*Od.* IV. 630-7), and 'familiarity with the art of riding' as 'post-Achaian modernity' is noted (I., p. 107) for the *Odyssey* on the strength of V. 37, which is irrelevant, and IX. 50, ἀφ' ἵππων, which refers to the use of chariots (cf., e.g., *Il.* XV. 386). We learn also that 'the only man of intellect in the *Iliad* was Machaon' (I., p. 146), that the Trojans were Pelasgians (I., p. 51, cf. 32), and that 'the so-called "Seven Sages" established the study of philosophy and even elaborated metaphysical doctrines' (I., p. 161). The excursions into Greek religion are not altogether happy, and

the arguments for stratification within the *Iliad* and the *Odyssey* carry little weight, as do some of those for a gulf between the two poems—e.g. (I., pp. 112 f.), in the *Odyssey*, unlike the *Iliad*, 'old age is praised for the wisdom that it brings and for the calmness of its ending.' This rests on γήραι κυφὸς ἔην καὶ μυρία ἤδη, *Il.* 16, and γήρῃ ὑπο λυπαρῇ ἀρημένον, XI. 136, which refers only to Odysseus. *Iliad* I. 259 ff.; III. 105 ff.; XXIII. 587 ff. are not irrelevant. The *Aeneid* receives much less attention. Vergil's geography of the underworld is fused with that of Servius (I., pp. 217 f.), and because Aeneas does not reveal his motives and inmost feelings by speeches on every critical occasion we are told that 'it is this lack of great-heartedness and fervour which renders Aeneas so unattractive and forces the reader to conclude that the poem itself is not an epic' (I., pp. 210-212): but Aeneas early shows the stuff of which he is made, e.g., I. 197-209, and the grimly heroic spirit in which he pursues his path is implied throughout, e.g. in the words of the Sibyl as in his reply, VI. 83 ff., nor would more 'demonstrativeness' and reiterated expressions of his submission to the gods and devotion to the race convert the poem into an epic, if it is not such already. It is, however, unfair to single out and stress odd points. Here as elsewhere in the two volumes there is much said and well said that is worth saying. The significance of Aeneas is on the whole justly given and there is fine appreciation of the Dido episode and of the journey through the underworld. Among other good things may be noted the study of the ways in which gods influence men in the *Iliad* (I., pp. 80 and 84 f.), the explanation of the use of riddles and 'kennings' (I., pp. 154 ff.; II., pp. 3 ff.), the suggestion of a strain of self-reliant agnosticism at the end of northern paganism (II., pp. 66 f.), and the account of the medieval doctrine of Original Sin (II., pp. 175 ff.). Mr. Routh has a fresh mind and it is reflected in his style.

R. B. ONIANS.

## DAEDALUS AND THESPIIS.

*Daedalus and Thespiis: The Contributions of the Ancient Dramatic Poets to our Knowledge of the Arts and Crafts of Greece.* By WALTER MILLER. Pp. viii + 329. New York: Macmillan Company. 27s.

THIS handsome book is the first of three promised volumes: it deals with Architecture and Topography, and will be followed by a second dealing with Sculpture and a third dealing with Painting and Ceramics. This volume has many obvious faults. It is diffuse and rhetorical, and the rhetoric is not always pleasing: we read of 'Pericles' Table Round,' and Frazer is rebuked for 'forcing upon Strabo honorary membership of the Ananias Club.' Many sections might well have been omitted, such as the lists of works of art possibly inspired by Euripides (pp. 17 ff.). These are taken, with no attempt at criticism or identification of the objects listed, from old treatises by Kinkel and Vogel, and it is difficult in any case to accept the view that such evidence of 'art interest in Euripides' increases the *a priori* likelihood that the poet talked about the artistic movements of his own day. Mr. Miller's scholarship is poor: he states, for instance (p. 25), that 'Agamedes and Trophonius, as architects of that earlier temple at Delphi, are discoveries of the grammarians and periegetes,' though they are mentioned in that connexion in a fragment of Pindar. He uses Pindar Frag. 53 (Schroeder), which Pausanias connects with the mythical *third* temple at Delphi,

as evidence for the acroteria of the historical *fifth* (Alcmaeonid) temple, nor is he aware of the important additions which this fragment has received from Ox. Pap. XV. 1791 (Schroeder's 1923 Supplement, Paean XI). His acquaintance with the facts of ancient architecture, though considerable, is imperfect: had he, for example, grasped the prevalence of sun-dried bricks in Greece, he could not have suggested (p. 28) that the point of the proverb *πλύνθον πλύνειν* is that 'burned bricks would never need cleaning.' He is also unfamiliar with much recent excavation.

Yet these defects do not make the book valueless. The collection of passages in the dramatists relevant to architecture and topography seems to be almost exhaustive, and, though many of them amount to nothing at all, many are really important and interesting, and Mr. Miller always makes a serious effort to discover what they mean. His discussion of the famous passage *Iph. Taur.* 113 ff. is valuable, though he does not seem to be aware of the complete absence of material evidence for openings between triglyphs: and he makes a good suggestion about *Θρυγκός* in *Ion* 1320 f.

The last chapter deals with stage architecture. It is based chiefly on internal evidence, and, despite considerable confusion of thought and expression, it deserves the attention of all students of these problems. There are forty excellent plates, many of which represent unfamiliar sites.

D. S. ROBERTSON.

## PLATO OR TIMAEUS?

*A Commentary on Plato's Timaeus.* By A. E. TAYLOR, Professor of Moral Philosophy in the University of Edinburgh, Fellow of the British Academy. Pp. xvi + 700. Oxford: Clarendon Press, 1928. 42s. net.

*Plato: Timaeus and Critias.* Translated by A. E. TAYLOR. Pp. vi + 136. London: Methuen, 1929. 6s. net.

PROFESSOR TAYLOR'S exhaustive Commentary on the *Timaeus* is so obviously

a volume which 'no gentleman's library should be without'—and therefore, as Elia remarks, *a thing in book's clothing*—that a true review of it seems as superfluous as it is impossible. Our librarians, it is to be hoped, are sufficiently educated to accept the news that Mr. Taylor has completed such a work as an imperative order to purchase at whatever cost. Our scholars know that they will neglect it at their peril.



It is not necessary to say that Mr. Taylor has lavished on the task all his stores of learning and ingenuity, that he refuses no fence and offers all the help he can in every difficulty, or to add that his resources are unequalled in the English-speaking world of the day. These things, though obvious, are, however, worth saying to explain our gratitude to the learned bodies and to the private benefactor whose co-operation made the completion and publication of this work possible. Mr. Taylor has recently supplemented his Commentary in the best way by a Translation, which the lateness of this notice (for which I apologise) enables me to treat as a part of the Commentary.

I begin with a complaint. In form and arrangement Mr. Taylor's Commentary seems to me inferior to the best examples. The conventional Stephanus page references to the Greek text provide the only principle of division, and no attempt is made to distinguish general discussions of doctrine from the exposition of the *lemma*. Occasionally a cross-heading indicates the beginning of a general excursus. Five such essays appear at the end as Appendices, but why so many, and not more or less, is not apparent. Further, it has not been made possible for the reader to extract a continuous paraphrase of the argument, such as the Greek commentators on Aristotle always offer. Further, there is no Subject-Index. How, then, is a student to guess, or even an owner of the book to remember, that, e.g., on pp. 447-462 there is a valuable essay on Platonic-Aristotelian theories of pleasure? A little thought about its arrangement would have made this book very much more available. In what follows I comment briefly under the three heads, (1) text and translation; (2) doctrine; (3) Timaeus and Plato.

*Text and Translation.*—On the text, taken narrowly, Mr. Taylor had relatively little to do. He found himself, in fact, able to accept Burnet's text in all but about twenty places; and, as he says, nearly all these are mere differences of punctuation. Taking text more widely, as including linguistic

problems, we find the Commentary most convincing. It gives a fair hearing to alternative views, and has good reason to offer for its decisions. The Translation (which adds the *Critias*) deserves a special word of commendation. It is lucid and readable, and it remains always near enough to the Greek to make the construction intended clear to the Greek scholar.

*Doctrine.*—The chief feature of the Commentary on this side is that it works out in detail the theory of sources stated summarily in C. XVII. of Mr. Taylor's *Plato*. He there said that the view expounded by Timaeus 'is recognisably a version of Pythagoreanism in which the biology and medicine of Empedocles is grafted on the original Pythagorean mathematics.' Apart from Empedocles, the chief weight falls here on Alcmaeon and on the medical writers. Incoherences in the doctrine expounded (as, for instance, in regard to the existence of void) are traced to divergences between the two main influences, and there are very few passages for which Mr. Taylor does not find one or both of his sources in principle responsible. The value of the innumerable careful analyses on these lines scattered through the book remains incontestable, whatever may be thought of the general thesis to which they are subordinated.

*Timaeus and Plato.*—The general thesis is that the science of this work is that of a fifth-century Pythagorean, which Plato puts forward as something like the truth (i.e. 'the best approximation to it which could be expected from a geometer-biologist of the fifth century'), while not to be taken as committed to any detail of it. It is difficult to judge this thesis fairly because of the way in which it is presented. It would have been far more satisfactory if Mr. Taylor had confined himself in his notes to examining the provenance of the doctrines advanced, and devoted a continuous essay to the question of Plato's relation to them. As it is, Mr. Taylor presents the appearance of hesitating between two possible views—(1) that Plato is actually expounding, though perhaps with a certain freedom, the views of a historical personage; (2) that in his professed reluctance to

publish any treatise of his own, Plato employs the mask of Timaeus as a device which enables him to state his views without accepting full responsibility for them. Why Plato should wish to portray in this elaboration fifth-century Pythagoreanism is not explained; nor, on the second view, is it easy to see why the doctrine of a past generation should be the chosen vehicle. But the indeterminateness has its expository convenience. All the weaknesses can be credited to Timaeus and all the strength to Plato, whereas, if the first view is adopted, both go to Timaeus, if the second, both to Plato.

On the whole the book seems to me to throw more light on the development of Greek science than on the thought of Plato. No doubt it represents many years' work, and there are

signs that much of it was written when Mr. Taylor held more extreme views than he does now. The *Laws* seems to be treated as the only dialogue in which Plato himself is to be found, and agreement between Timaeus and the *Phaedo* or the *Republic* is regarded in effect as evidence that the views he is expressing are not Platonic. The *μελέτη θανάτου* of the *Phaedo*, the free will of the Myth of Er, the tripartite soul, and the educational principles of the *Republic* are, it seems, to be taken as Pythagorean; and with the first and third of these we are definitely told that Plato did not agree. Plato becomes a mysterious summit, veiled in clouds, with the minor peaks of Pythagoreanism visible on the one side and the horrid marshes of Aristotelianism on the other.

J. L. STOCKS.

#### CONNECTING PARTICLES IN PLATO.

*Études sur quelques Particules de Liaison chez Platon.* By EDOUARD DES PLACES, S.J. Pp. x+382. Paris: Société d'Édition 'Les Belles Lettres,' 1929. Paper, 40 fr.

THIS must surely be the most elaborate special-study ever written on the subject of the Greek particles: 382 large pages on *οὐν*, *ἀρα*, *τοίνυν*, and their various compounds, in Plato alone. (The bulk of the book, it is true, as well as its usefulness, is increased by the quoting of a large number of passages *in extenso*, with translation.) The work has been done with remarkable thoroughness, account being taken, not only of the minutest shades of meaning, but of the relative frequency of various usages in dialogue and in continuous speech, and even of their distribution between 'principal' and 'secondary' speakers. The main results of the investigation are summed up in the concluding chapter, 'L'Usage Platonicien des Particules de Liaison.' In addition to lists given under various headings in the text, there is a complete 'Index des Exemples' at the end of the book. The whole work is a model of good arrangement, and any required passage can be found with ease.

The exposition is clear, and the

austerity of the subject-matter is occasionally enlivened by a vivid turn of phrase. Thus (on *Gorg.* 466A): 'Les trois premiers *μὲν οὐν* sont de fausses sorties, il entr'ouvre la porte qu'il ouvre pour de bon avec le δὲ de 466A 2.' Some of the detailed observations are interesting. *τοίνυν* is found to be rare in continuous speech; hence the complete absence of *τοίνυν* and *μὲν τοίνυν* in the *Timaeus*. In dialogue, on the other hand, *μὲν τοίνυν* preponderates heavily over continuative *μὲν οὐν*. *τοίνυν* is rare in syllogisms, but common in commands. (All this bears out Rosenberg's view, that *τοίνυν* is essentially a colloquial particle.) *οὐκοῦν* is only found in dialogue, never in continuous speech. Interrogative *οὐκοῦν* occurs only in *Symp.* 175A. (Why was Plato so sparing of this vivid idiom, which abounds in drama?) The force of *οὐκοῦν* . . . γε, as the negative counterpart of *γούν* (an idiom often overlooked, as Des Places observes), is well brought out.

The author confines himself rigidly to Plato. He does not call attention to the divergences (particularly striking in the case of ancillary *οὐν*) between Plato's usage and that of other Attic prose writers. And his bibliography, which is very full on the Platonic side



(and shows, incidentally, a wide acquaintance with English scholarship), includes few dissertations on the particles other than those which deal specifically with Platonic usage. Kalinka's 'De usu coniunctionum quarundam' is, it is true, mentioned, and Rosenberg's article on *τοίνυν* is referred to in the text. But the reader who wishes to compare Plato with other writers will not find all the help he needs.

In some cases this restriction of outlook has led Dr. des Places astray. The following are the main points on which I find his treatment unsatisfactory.

The chapter on *γούν* opens with the words: 'Γούν confirme l'assertion précédente en la restreignant.' But this statement requires qualification. Though the restrictive force of *γούν* is by far the commonest, the particle sometimes, like *γε*, conveys unreserved assent: *Rep.* 460E is a clear case: 'Will you accept 20-40 as a woman's ἀκμή, and 25-55 as a man's?'—'Ἀμφοτέρων γούν, ἔφη, αὕτη ἀκμή σώματος τε καὶ φρονήσεως.' ('Yes, certainly.') Cf. *Rep.* 442D; *Phaedr.* 262B.

(In *Phaedr.* 236A, ἀναγκαῖα γούν ὄντα, des Places accepts E. S. Thompson's cumbersome ellipse, 'Which at least you would expect, as . . . ?' But surely the sense is 'quippe quae necessaria sint,' *γούν* being used, like *γε*, with the participle: 'Since these points are vital, no one who omits them is likely to say anything else of value.' The meaning is slightly obscured by the substitution of a rhetorical question for a negation.)

The most difficult problem which *γούν* presents is its apparent equivalence, in certain passages, with *οὖν*. Kühner would read γ' *οὖν* in such cases (a distinction which des Places rejects): 'Aber häufig so, dass *οὖν* eine Folgerung bezeichnet.' Kühner only quotes *Apol.* 21D; essentially similar are: *Leg.* 629A; *Rep.* 585A; *Crat.* 432D; *Parm.* 147C (and, from the doubtful or definitely spurious dialogues, *Hipp. Maj.* 292E; *Alc.* II. 142E, 149B, 150A). In all these passages the connective force of *οὖν* seems to be required, though in some of them the restrictive sense of *γούν* may be not inappropriate. In most, if not all, of them *γε* retains its force, side by side

with *οὖν*, and independently of it. In such places we should perhaps write γ' *οὖν*. In this connexion, the common use of *γούν*, for *οὖν*, in the Hippocratean writings and the pseudo-Aristotelian *De Plantis* should be kept in mind.

The employment of *οὖν* to strengthen a concessive μέν is almost wholly ignored by writers on the particles, though Kühner recognises it in an equivocal sort of way: 'οὖν weist auf das Vorhergehende hin, und dient zugleich zur Kräftigung des μέν.' Des Places remarks (p. 105): 'L'opposition entre μέν et δέ étant jugée trop faible, on se servait parfois de μέν δὴ . . . peut-être aussi de μέν οὖν dans le premier membre, et, dans le second, de δ' οὖν ou ἀτὰρ οὖν. Mais chez Platon l'οὖν de μέν οὖν en dehors du dialogue semble être toujours une vraie particule de liaison, non un simple renforcement.' The reader will naturally ask what lies behind 'peut-être aussi,' and he may be referred to: Pind. *Nem.* VI. 10; Aesch. *Cho.* 931 (perhaps); Soph. *O.T.* 498; *Ant.* 925; Emped. *Fr.* 15; Melanipp. *Fr.* 4; Xenoph. *Fr.* 34; Thuc. III. 101.2, IV. 104.5; Xen. *An.* IV. vii. 2; H. V. iii. 7; Ag. vii. 7; *Hipp.* vi. 14; Hyper. *Athen.* 11; with a fair number of examples from Aristotle and Hippocrates thrown in. The lack of examples in Euripides, Aristophanes, and the orators (with the significant exception of Hyperides) is interesting. The Platonic instances are: *Phaedr.* 90E; *Tim.* 29B (*οὖν* secl. Wilam.); *Phil.* 51B (*οὖν* secl. Badham); *Soph.* 229D (*οὖν* om. W, Stobaeus); *Pol.* 269D (*οὖν* B: om. cett.). It will be seen that *οὖν* has puzzled copyists and editors; but its insertion is difficult to account for. And, in view of the examples in other writers, and of Plato's marked fondness for ancillary *οὖν* (as in γὰρ *οὖν*, δὴ *οὖν*, ἀτὰρ *οὖν*, καὶ *οὖν*), des Places is surely mistaken in regarding this usage as un-Platonic, and in either excising *οὖν*, or taking it as connective, in the passages quoted above.

Des Places accepts Navarre's view, that *τοίνυν* is originally temporal in sense. But in view of the uses of τῷ, τοιγάρ, τοιγάρτοι and τοιγαροῦν, it seems clear that the continuative sense developed from the logical, not vice versa.

J. D. DENNISTON.

## EPICUREAN FRAGMENTS.

*Epicuri et Epicureorum scripta in Herculaneis papyris servata.* Edidit adnotationibus et indicibus instruxit tabulis exornavit ACHILLES VOGLIANO. Pp. xx+160; 5 facsimiles of Herc. Pap. 176. Berlin: Weidmann, 1928. M. 14.

THE author, who, as he tells us in an intimate and sometimes rather querulous preface, has spent many years in rededicating the Herculanean rolls, intends to publish a collection of Herculanean documents hitherto unedited or little edited, of which this volume is the first instalment; a second is promised shortly, and a third later on. Of his accuracy in deciphering the text it is of course impossible for me to judge, but he has obviously succeeded in reading much more than had hitherto been made out, and so in confirming, and more rarely refuting, conjectures; the facsimiles of Pap. 176, which he has drawn and includes at the end of the volume, afford an idea of the immense difficulty of the task. Brief Latin notes are appended, giving a notion of the subject-matter and calling attention to parallels in other Epicurean documents. The editor has, as he tells us, preferred to provide material for experts rather than undertake exposition, which might be misleading. The elaborate system of *Sigla* provides the exact authority for every letter in the text.

All of the documents included have received in whole or part some previous attention from the leading authorities on Epicurean documents—Gomperz, Usener, Diels, Crönert, Bignone, and Philippson, the last of whom has put Vogliano in possession of much useful material. None of them—except perhaps the first—can be said to be of cardinal importance, but each contains points of value and interest, and increases our knowledge of Epicureanism and Epicureans.

The first and most important document consists of fragments of the XXVIIIth Book of Epicurus' *περὶ φύσεως* (Pap. Herc. <sup>1479</sup>/<sub>1417</sub>). It deals with the relation of names (*ὀνόματα*) to thought, and in particular with the

need for distinction (*διαστολή*) and attention to the difference (*διαφορά*, *διάληψις*) in the connotation of words. It therefore forms a commentary on the short passage on this subject in *Ep. ad Hdt.*, § 37. Vogliano's notes are brief, but assistance is provided by his Latin versions—which are apt, however, to break down and relapse into quotation of the Greek in the more technical passages—and by the suggestions made by Philippson of the introductory context of the various fragments. The most interesting section is that at the end of Fr. 5, col. v., where Epicurus announces a change in his views from those expressed (presumably) in the *Κανών*. The passage is very obscure, but the main point affecting the *Canonicon* is the subdivision of the *ἐπιβλητικός τρόπος* (Epicurus' own 'method of observation') into *ἡ περιληπτικός ἡ φανταστικός ἡ διὰ λόγου θεωρητικός*. Here I should differ from Vogliano's interpretation—a division into a *posteriori* and a *priori* reasoning—and should suppose that the first method is that of the comprehension of an object by *ἐπιβολὴ τῶν αἰσθητηρίων*, the second the apprehension of a *πρόληψις* (or possibly the direct *ἐπιβολὴ φανταστικῆς τῆς διανοίας* of images of the gods, etc.), and the third the process of reasoning by *ἐπιβολὴ τῆς διανοίας* contemplating and combining *προλήψεις*—thought indeed, but still based on sensation. A long and comparatively complete section, Fr. 5, cols. vii.-xi., deals with the importance of distinguishing between different meanings of the same word, illustrated by the sophism that it is possible both to know and not to know the same thing, as in the case of 'the father with a veil on' (*ὁ συγκεκαλυμμένος πατήρ*). The inference is that such distinctions must always be taken into account, and that in the use of words the speaker must 'seek confirmation' for himself (*προσμαρτυρεῖν αὐτὸς αὐτῷ*).

Apart from its contents, the document is interesting from its mention, and in some places explanation, of some well-known Epicurean terms, *ἐπιβλητικός*, *ἐπιλογισμός*, *ἐπιμαρτυρεῖν*, and the addition of some new words, *ὁξυδερκία*,

πιεσμός = ἀπορία, προσμαρτυρεῖν, and εὐσυνθεώρητος to the Epicurean vocabulary.

A few suggestions may be made: Fr. 1, col. i. 11, not ἀ[πα]γωγάς, but ἀναγωγάς (cf. ΚΔ XXIII. ποιούμενος τὴν ἀναγωγήν and ἀναγαγόντες in *Ep. ad Hdt.*, § 37); col. iii. 12 μακροτέρους sc. λόγους for μακρο[τέρ]ως; Fr. 3, col. iv. 2 [ἢ εἰ προσ]θείης (Ph.'s ἢ κἄν is not grammar, and is too long for the lacuna); Fr. 5, col. vii. infr. 8 [κατὰ] ταύτην sc. τὴν ἐναργὴ κτῆσιν for [καὶ] ταύτην; col. xi. 14 ἐναργ[οῦς] for ἐνεργ[οῦ]. In Fr. 3, col. ii. 5 ff., I think Vogliano has mistaken sense and construction, and that the second person continues throughout, the missing words at the end being something like [ἀληθῆ (or ἐνδηλα)] παρ[αβαλεῖς] rather than ἀσφαλῆ] παρ[έθηκα: 'and further some words you will not be able to present as true (or clear) at once because of homonyms (διὰ τῆς αὐτῆς λέξεως, cf. Fr. 5, col. iii. infr. 4, τὰ ὀνόματι συμπίπτουσι ἀλλήλοις), which suggest error in facts in connexion even with the sensations, not merely the mental picture, or again because of the familiar usage of words.'

The three next documents, which deal with the lives and characters of Epicurus and his disciples, go naturally together. The second and third are ascribed in the papyri to Philodemus' work on Epicurus; and Crönert would assign the first also (Pap. Herc. 176), which treats of prominent Epicureans, to Philodemus. Vogliano thinks that its intimate knowledge suggests a contemporary, but the manner, especially the frequent quotation of letters, derived presumably from the collection of Philonides, seems to point to Philodemus. The earlier columns are sadly mutilated, and little can be gathered from them but the names of persons mentioned, which include Epicurus himself, Pythocles, Metrodorus, Idomeneus, Leonteus and his wife Themista, Timocrates, Polyaeus, Epicurus' brother Aristobulus, and a hitherto unknown Apollodorus. Fr. 5, col. xii., contains an interesting mention of the support of Epicurus by the subscriptions of his friends, and a reference to himself as ὁ κράτιστος καὶ θεϊότατος (*deus ille fuit*)

καὶ φίλτατος. Fr. 5, cols. xxii.-xxviii., are in praise of Polyaeus; and we find in col. xxvii. a reference to Epicurus' institution of the 6th of Metageitnion as the day of commemoration of Polyaeus (cf. Epicurus' will, *D.L.* X. 18), and a description of Polyaeus' charming and attractive character, which accords well with that given in *D.L.* X. 24. Far the most interesting section is Fr. 5, col. xxiii., which contains the famous letter to a child from Lampsacus. This has hitherto been universally assigned to Epicurus himself; but Vogliano points out with justification that there would be no reason to quote a letter of Epicurus in a document on Polyaeus, and it is therefore more likely to be by Polyaeus.

The next document (Pap. Herc. 1289) consists of five columns of Philodemus' second book on Epicurus. It deals with his gentle and reasonable methods in controversy (!), and recalls his treatment first of Idomeneus and Leonteus, who had assumed a sceptical attitude, πορρωτέρω προβαίνουσι περὶ τῆς ἀναιρέσεως τῆς ἀποδείξεως, and secondly of Timocrates, who was jealous of his brother Metrodorus. In Fr. 6, col. iv. 11, I suggest ἐπεκά[λει], 'he rebuked them for their error'; and in 12, 13 below, τῆς . . . λύττης is surely governed by συνησθοντο, 'they became conscious of their madness.'

The last of these three documents (Pap. Herc. 1232) is a portion of the same work of Philodemus, but has no ascription to any definite book. The most interesting section—Fr. 8, col. i., which Vogliano describes as *columna haec regina columnarum in papyris Herculanensibus adservatarum*—contains a noble invitation, almost certainly Epicurus' own, to a festival. It is issued to all members of the household and other well-wishers, and bids them feast and laugh (cf. *Sent. Vat.* XLI. γελᾶν ἅμα δεῖν καὶ φιλοσοφεῖν). They are to come—in a remarkable phrase—τὰς ιδέας τῶν ἀρίστων καὶ μακαριστοτάτων φύσεων ἐν μνήμῃ ἔχοντας; if, with Bignone, we may refer this to the gods, it is a notable addition to our knowledge of Epicurean religion. We may also notice an interesting quotation from Menander in Fr. 6, col. iii., τὸ μὲν τέλος]

καὶ τῶν ἀπάντων αἰτιώτατον; and in Fr. 6, col. i., the otherwise unknown word *στομφοῦν*.

The fifth document (Pap. Herc. 346) consists of excerpts from a work by Polystratus, who succeeded Hermarchus as the head of the School, and is known as the author of the treatise *περὶ ἀλόγου καταφρονήσεως*. It was apparently addressed to certain opponents of the Epicureans, but in the portions remaining there is little trace of controversy. They open with a refutation of the popular religious habit of thanking the gods for τὸ οἰκεῖον ἀγαθόν, which is in reality in our power to secure. Fr. 3, col. iv., emphasises the value of memory in the Epicurean life, and suggests its connexion with the true χάρις (cf. *Ep. ad Men.* 122; *Sent. Vat.* XVII.). The fragments continue with an exposition of the true Epicurean life and end with gratitude to Epicurus

(τὸν σωτῆρα τὸν ἡμέτερον καὶ κτίστην). A few textual suggestions may be made: Fr. 3, col. iv. a. 10, 11, εὐχε]ρὲς τὸ σοφίας ἰδιον ἐργαζομένους, 'making the purpose of wisdom easy'; col. iv., b. 5, σ[υνεχεῖ] rather than σπανία sc. ἐπιβολῇ, 'the detailed and continuous study of the system' as opposed to τῇ ἀθρόα ἐπιβολῇ (cf. *Ep. ad Hdt.*, § 36, τῆς συνεχοῦς τῶν ὅλων περιοδείας); col. iv., b. 10, [μάντεω]ν; col. vii. a. 10, ἐναργήματος not ἐνεργ[ή]ματος, 'the clear visions in sleep of the gods,' etc.

The editor has added full indices to each of the works separately, which will be of the greatest value in comparing the phraseology of these documents with that of other Epicurean works. They are a further proof of the wholehearted accuracy of detail (τὰ κατὰ μέρος ἀκριβώματα) which, like a good Epicurean, he has given to the whole book.

C. BAILEY.

#### JOSEPHUS AND CHRIST.

ΙΗΣΟΥΣ ΒΑΣΙΛΕΥΣ ΟΤ ΒΑΣΙΛΕΥΣΑΣ. By ROBERT EISLER. Two vols. Pp. xlix+542, and 1-769; 54 plates. Heidelberg: Carl Winters Universitätsbuchhandlung. Vol. I., 44 M. unbound; 48 M. bound. Vol. II., 52.80 M. unbound, so far as published (one fascicule is still to come).

JOSEPHUS, *Antiq. Jud.* XVIII. 3. 3, §§ 63-4, gives an account of Jesus which has for centuries provoked discussion. The issue of its authenticity was crystallised in 1913 by two papers of Burkitt's, which showed that the disputed passage was not the sort of thing which any Christian would have been likely to interpolate, and that it was not incompatible with the attitude of Josephus; and by Norden's, which urged that it disturbed a definite arrangement marking this part of *A.J.*, that Origen's apparent ignorance of it was decisive, and that a variety of linguistic indications supported this view.<sup>1</sup> Eisler now revives the idea that we have here a Christianised version of something actually written by Josephus, which re-

tains traits inconsistent with the redactor's thought. E. offers us a bold reconstruction which has some value *exempli gratia*, and it must be said that his detailed analysis of the position is distinctly fruitful. His general solution has the merit of doing justice to the facts observed by Burkitt and by Norden alike.<sup>2</sup> It may be right: σφίξει τὰ φαινόμενα.

E. proceeds to offer us what he supposes Josephus to have said elsewhere about John the Baptist and Jesus. He argues that the Slavonic version, probably produced in a Judaising circle, is based on a Greek translation of the first edition of the *Jewish War*, produced by Josephus τοῖς βαρβάροις τῇ πατρίῳ (sc. γλώσσῃ), which Eisler interprets as Aramaic, and has a close parallel in a Rumanian Nicodemus-apocryphon, and a more distant in Josippon, the mediaeval Hebrew translation of Josephus. With this material E. then sets out on a reconstruction of early Christian history, giving incidentally a valuable

<sup>1</sup> *Theologisch Tijdschrift*, 1913, 138 ff.; *Neue Jahrbücher*, 1913, 637 ff.

<sup>2</sup> The treatment of Origen's evidence does not do justice to Burkitt's point.



discussion of the history and political significance of the Messianic idea.

A full discussion of this important work is not here possible, and I can only indicate some general conclusions. The work of Josephus, lying as it did between sacred and profane literature, and much nearer the former than the latter, became in Christian times a *Volksbuch*, exposed to the processes of change which we know from the parallel of the Alexander legend. The comparison illustrates the slightness of the possibility of recovering an *Urform* from the Slavonic. Such a text is in its transmission shortened by the omission of what is thought uninteresting, and lengthened by the addition of explanatory notes and odd facts and fancies from the copyist's head. The numerous omissions in the Slavonic Josephus are more easily explained thus than by the hypothesis that they represent facts which Josephus did not know when he wrote his first edition and learnt later. As for the additions, they consist of anti-Roman outbursts calculated to defeat the definite purpose of Josephus (to warn the East against futile opposition), of moralising, and of odd notes and facts and legends and alternatives. Thus the reference to the Christians added in II. 221 f. is quite irrelevant. Josephus is capable of irrelevance, but if one allowed this passage it would be possible to allow anything, and the other explanation is easier. The account of John the Baptist as politically active in 6 A.D., and still alive in 35 A.D., after the Crucifixion, does not inspire confidence;<sup>1</sup> the description of his habits looks a clear product of the popular imagination, interested as it was in ascetic legend; and the statement that the Jews put above the familiar inscription at the entrance to the inner court of the temple another 'announcing that Jesus (the) king did not reign, (but was)

crucified by the Jews' because he prophesied the destruction of the city and the devastation of the temple,' is not for one moment credible. On such a point argument is unnecessary.

Eisler has made a valuable contribution to the history of the work of Josephus in the Middle Ages, and on many points of detail has advanced our knowledge. Throughout he shows an infinity of erudition and acuteness. With this goes not a little oversubtlety and irrelevance. Two points may be mentioned. First, he has a theory that the *Acta Pilati*, published by Maximinus Daia, were genuine. Pilate must indeed have made some record of the case in his *commentarii*, and he may have reported it to Tiberius as a curiosity; but it is surely doubtful whether any provincial archives of Judaea survived the two insurrections, and whether Pilate made the sort of record which would have been any use to Daia. The official attitude is no doubt faithfully represented by *Je ne m'en rappelle pas*. Secondly, E. explains the Resurrection appearances from the tradition that Jesus had a twin brother; the disciples saw him, and leapt to the wrong inference. On the difficulties which this involves, and on the convenient obscurity of the twin both before and after, I need not enlarge; it belongs to the realms of imaginative romance, and not to those of historical enquiry.

In so far as Eisler regards his new material as a contribution to our knowledge of the first century we cannot agree. Our information on Jesus, apart from the Gospels, remain limited to Harnack's 'quarto page,' and we are driven back to the *ars nesciendi*; but few readers will put down Eisler's work without having learnt much that was unfamiliar and interesting, and without having been compelled to formulate their own ideas more precisely.

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<sup>1</sup> John may well have been a little earlier than Jesus; the Lukan story connecting their births is perhaps intended to reconcile surviving disciples of John to the new movement.

<sup>2</sup> Eisler II. 541 allows that ἐπὶ τῶν Ἰουδαίων would not have stood in the inscription.

## LATIN PROSE RHYTHM.

*État actuel des études sur le rythme de la prose latine.* By FR. NOVOTNÝ, Professor at the University of Brno, Czecho-Slovakia. Pp. vii + 95. (Eus Supplementa, Vol. 5.) Published at Lwów (and Paris, Bd. Raspail 95), 1929. Paper, 10 fr.

THE first part of this work (pp. 1-33) gives an excellent and impartial account of the various attempts that have been made, chiefly during the past fifty years, to discover the secret of Latin prose rhythm. The remainder of the book (pp. 33-90) deals with the many problems and difficulties that beset this study, sums up the principal results that may be regarded as certain, and concludes with a chapter on the importance of a knowledge of prose rhythm for various branches of philological study.

The author has himself made important contributions to this subject; but unfortunately, for English scholars at any rate, his principal work (*Eurhythmie*, two vols., Prague, 1918-1921) is written in Czech, so that his views are not so generally known as their importance merits. He has made a profound study of all the relevant literature, ancient and modern, and the book before us is a mine of lucidly conveyed information mingled with much acute criticism.

Novotný stresses in particular the following points:

(1) Prose rhythm is to be understood by observing the combinations of individual words instead of 'feet,' which are more or less arbitrary constructions.

(2) To know whether a clausula is a favoured one or not, we must note its frequency as compared not merely with other clausulae, but with the internal parts of the sentence.

(3) Colometry, or the division of a sentence into its constituent members (*membra* or *κῶλα*), is an indispensable preliminary to the investigation of prose rhythm.

As regards (2) and (3) the present writer is in complete agreement with Novotný (with whose methods his own have much in common though arrived at independently). But in maintain-

ing the first principle—and it is fundamental—Novotný and his predecessors, Havet and Bornecque, do not seem to me to reach the core of the problem. To classify pairs of words according to quantity is one way of presenting the facts, but of itself it does not enlighten us as to the rhythm. Words sometimes, but by no means always, are the rhythmical units, and words of different shape may in combination exhibit one and the same rhythm. For example, *esse cognoscunt* and *criminis causa* contain the same rhythmical units as *archipiratae*, viz. cretic and spondee. The typology (compare the caesura in verse) makes a certain difference to the quality of the rhythm, as is recognised by Quintilian (IX 4, 64; 97), who sees the same rhythm in the words just quoted, and considers that *archipiratae* is 'molle,' while *criminis causa* is 'forte.' Although he does not speak of the effect of the caesura in *esse cognoscunt*, we may give it an intermediate position between the other two (see further my *Latin Prose Rhythm*, pp. 76-77). On p. 62 Novotný's reply to the objection of De Groot that the clausula is not necessarily composed of two words seems to me weak and unconvincing. He says that clausulae formed by one word or by more than two words are comparatively rare (*relativement peu nombreuses*). So far as concerns the clausula composed of cretic and trochee (or spondee) this statement is not correct. In Cicero's speeches the type *arbitratur* occurs 520 times; the type *esse cognoscunt* 2,055 times; the type *criminis causa* 256 times; and inasmuch as the type *arbitratur* occurs much more frequently at the end of a period than elsewhere, it would be, according to Novotný's own principles, a distinctly favoured clausula. In any case, whether such types are frequent or not, if we once grant that they exhibit the same rhythm as that found in combinations of two words, we have abandoned the strictly typological point of view.

Novotný (pp. 61-62) states imperfectly my own attitude to typology. I am by no means opposed to the indica-



tion of typology (see for example pages 70 and 76 of my work above quoted); indeed in the case of my 'secondary' feet the symbols used do for the most part express the typology. But the *purely* typological point of view does not take us far enough; we must pass from particular instances to general types.

Novotný is also opposed to the 'derivation' theory, which assumes that, in prose as in verse, two short syllables are rhythmically equivalent to a long syllable (see p. 56 ff.). His view seems to involve a confusion between rhythmical equivalence and aesthetic impression. In the hexameter everyone acknowledges the equivalence of dactyl and spondee, but no one would maintain that the dactyl there produces the same effect upon us as the spondee. Cicero avoids a clausula containing dactyl and spondee (no doubt because it is the clausula of a

hexameter), whereas he frequently uses clausulae containing two spondees. As time, both in music and in language, is fundamental to rhythm, I cannot understand why Novotný (p. 58) says that two long syllables can replace a long one only in the case of an accented syllable.

In the final section of his book Novotný estimates the importance of the study of prose rhythm for the appreciation of style, for a more exact knowledge of syntax, word-order, accent, prosody, punctuation, and for the establishing of the text itself. On these debatable questions he expresses his views with moderation and caution, and we can commend this section especially to those who regard the study of prose rhythm with indifference or suspicion.

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#### SENECA DE CONSOLATIONE.

*L. Annaei Senecae Dialogorum liber VI ad Marciam de Consolatione.* Texte latin publié avec une bibliographie, une introduction, un argument analytique, des notes critiques et un commentaire explicatif par CHARLES FAVEZ. Pp. lxxi + 105. Paris: E. de Boccard, 1928. Paper, 30 frs.

*Dvě Konsolace Senekovy a jejich Prameny.* By BOHUMIL RYBA. (Deux Consolations de Sénèque et leurs Sources.) Pp. 101. (Facultas Philosophica Universitatis Carolinae Pragensis, XIX.) Prague: Fr. Řivnáč, 1928. Paper, 18 Kč.

MR. FAVEZ' book is a welcome sequel to his edition of the *Ad Helviam* published in 1918, and it has the special merits of its predecessor—freshness, lucidity, and common sense. In the introduction Mr. Favez begins by putting the composition of the treatise in either 40 or 41 rather than after Seneca's exile,<sup>1</sup> mainly from a consideration of the ages of

Marcia and Livia, but prefers a date after the death of Caligula to account for the lapse of the three years from Metilius' death. He then passes under review all that is known of Marcia and her family, and, after a brief explanation of the character of 'la consolation antique,' gives pp. xxviii-xxviii to a discussion of the philosophy of Seneca's treatise, comparing a large number of parallel ideas in other works and other writers, and pp. xlvi-lxv to an estimate of the influence in it of 'la déclamation.' In passing it should be said that on p. l it is hardly fair to Seneca to see one of his contradictions in 7. 1 and 19. 1, because there is, as Mr. Albertini has pointed out, a difference between a *morsus et contractio* of the heart and a shedding of tears (*flemus*).

Mr. Favez' text, beneath which there is an *apparatus criticus* and beneath that the commentary, differs from that of Mr. Waltz in some eighty-five places; in a little under half of these the divergence is due to Mr. Favez' not accepting conjectures made by Mr. Waltz himself. Mr. Favez puts in the text twenty-three emendations as his own, but two—*suo*

<sup>1</sup> The latest attempt to fix the date is by Léon Herrmann (*Rev. E. A.*, XXXI., 1929, pp. 21-28), who puts it well after 49-50 and probably after 62.

*beneficio* in 25. 2 and *omnia illis plana* in 25. 3—belong, I think, to P. Becker, *Ph. W.*, 1922, 550-1. In 6. 3 Mr. Favez can hardly be right in keeping *nauem*. In 7. 4 he is probably too hasty in joining those who condemn *ambitionem*; A. J. Kronenberg (*C.Q.* XVII., 1923, p. 45) compares *Ad Polyb.* 4. 2. In 11. 3 Mr. Favez's proposal is not an improvement on that of P. Thomas; in 20. 3 the deletion of *membris* is due to L. Castiglioni; in 21. 7 Mr. Favez is content with *agunt* for *agurii* or *augurii* of the manuscripts, but F. Walter's *agunt rite* (*Phil.* LXXVIII., 1923, p. 182) might at least have been mentioned, if not adopted; in 22. 2 Mr. Favez does well to keep *coegitque*, but Becker's *sera <eos> eoque* was worth mentioning; in 23. 5 *non ante* is not due to Bourgeri but to Kronenberg (*C.Q.* II., 1908, p. 39). Interesting readings include 4. 3 *Linia* and *liberrimam*, 6. 2 *tenet*, 10. 2 *in certum diem*, 10. 3 *exempturo auctore*, 12. 4 *circui* with *oculos* deleted, 14. 3 *crederet*, 20. 3 *domini* and 22. 8 *uires*.

The commentary is good, and the reader who goes through it will have a good understanding and appreciation of Seneca's work. No important difficulty is left without comment, and it is not with any feeling of the commentary's inadequacy that one suggests a few possible additions. In 1. 1 for the idea of Fortune before a judge cp. *Ad Polyb.* 18. 3; 1. 3 *gemitus deuorasti* cp. *Ad Heluiam* 17. 1 and *Ep.* 66. 29; 7. 2 *adest dolori suo* cp. *Ad Polyb.* 18. 4; 14. 3 for the idea cp., besides *Tac. Ann.* III. 6, *Ad Polyb.* 15. 3; 16. 3 *fortiter desiderauerint* cp. *Ep.* 78. 2; 17. 2 on Charybdis cp. *Epp.* 14. 8 and 79. 1; 17. 4 on *nullum diem sine interuentu solis* at Syracuse cp. also Pliny, *N.H.* II. 153; 17. 5 on *parum erit simul binis coire* cp., besides *Suet. Tib.* 43, *Lucan* VIII. 402 with Professor Housman's note; 21. 7 for the thought cp. *Epp.* 4. 9, 26. 4, 58. 23, 120. 18; and 26. 6 *sidera sideribus incurrent* cp. *De Ben.* VI. 22 and *Lucan* I. 75. On 17. 1 *iuuenem iam matri iam patri praesidium ac decus* Mr. Favez says of the last two words 'probablement réminiscence d'Horace, *Carm.* I. 1. 2.' Is there not more probably, though not certainly, a

reminiscence of Lucretius II. 643 *praesidioque parent decorique parentibus esse?*

A few disturbing misprints should be put right in a new edition: p. 51 *ceu partum esset roga* for *ceu paruum esset toga*, p. 52 *Sciopinumque*, p. 90 *absoleti* for *obsoleti*, and an unfortunate accident has omitted from the text *quos* before *praecedere* in 10. 3 and *talem* before *dederunt* in 12. 3. In 22. 4 *poterat* is a misprint for *potuerat*.

The bibliography is good. Perhaps it might have included A. de Stefano's *La composizione nei trattati morali di L.A.* (sic) *Seneca, Aquila*, 1921 (pp. 93-110 on *Ad Marciam*), F. Schinnerer's *Über Senecas Schrift an Marcia*, Hof, 1889 and C. Pascal's *Seneca*, Catania, 1906. On p. lxi a reference to the 'Anhang' on 'Die geschichtlichen Beispiele in Ciceros Consolatio' in F. Münzer's *Römische Adelsparteien und Adelsfamilien* (Stuttgart, 1920), pp. 376-408, would have been convenient; but one prefers to end with a word of gratitude for a useful piece of work attractively carried out.

Mr. Ryba's work, which ends with a French *résumé* of six pages, is a careful examination of the possible sources of the *Ad Heluiam* and *Ad Marciam*. Mr. Ryba insists on the importance of early tradition, and stresses the significance of Panaetius against that of Posidonius. In *Ad Marciam* he regards Seneca's use of Cicero as plain, in connexion with *Ad Heluiam* he discusses particularly Varro and Timaeus. In *Ad Marciam* 18 it is wrong to see the shadow of Posidonius instead of the influence of the rhetorical schools, and the concluding part of the treatise is related to a tradition older than him. Reitzenstein's hypothesis concerning chapters 17 and 18 is accepted in so far as chapter 18 is taken as the first redaction and 17. 6-7 as the second. Mr. Ryba protests against the extended use of the word *diatribe* by Oltramare and refuses to see in Seneca a writer of *diatribe*. In his last three pages he contests the view of Robinson Ellis in *C.R.* VII., 1893, that the Pseudo-Ciceronian *Consolatio* is not the work of Carlo Sigonio.

G. B. A. FLETCHER.

## SENECA'S MORAL ESSAYS.

*Seneca: Moral Essays.* With an English translation by JOHN W. BASORE. (Loeb Classical Library.) In three volumes. Volume I.: Pp. xvi + 456. London: Heinemann, 1928. Cloth, 10s. net; leather, 12s. 6d. net.

MR. BASORE'S first volume contains the *De Providentia*, *De Constantia Sapientis*, *De Ira* and *De Clementia*. The introduction, though useful, is short, and the 'select bibliography' is a little meagre. None of the editions of Préchac, Bourguery, Waltz and Barriera is included among the 'more recent editions' described as 'noteworthy'; Bourguery's *Sénèque prosateur* is mentioned, though he is miscalled 'Bougerie,' but Albertini's book is omitted; the reader is not told which are the 'select essays, with commentary,' which 'appear in the editions of Hurst and Whiting (New York, 1884), A. P. Ball (New York, 1908), and J. D. Duff (Cambridge, 1915).' The text adopted is, for the first three essays, that of Hermes, and, for the *De Clementia*, that of Hosius' first edition published in 1900. Mr. Basore says that 'divergencies . . . have been duly recorded in the critical notes'; there is no note at *De Clem.* I. 19. 8 that Hosius is not followed in his acceptance of Baehrens' addition of *ut*, but notes are given at other divergencies, which number fifteen from Hermes and three from Hosius. Unfortunately Mr. Basore gives more than fifty notes where there is no divergence, and this confuses the reader. How is he to know, for example, that at *De Ira* II. 5. 3 '*est* added by Gertz' means that Hermes accepts *est*, but that at II. 7. 3 '*stat* added by Gertz' means that Hermes does not accept *stat*? With eighteen exceptions, which are clear, like *De Ira* II. 33. 6, '*contempsisses* Hermes, after Gertz: *contempsisset* AL,' or III. 12. 2, '*aut pati* A: *ac pati* Hermes, after Lipsius,' the critical notes leave the reader uncertain whether there is, or is not, a divergence from Hermes or Hosius. Nor are they always accurate. In *De Const.* 9. 1 A has not in *uitia* but *inuitia*; in *De Ira* I. 3. 6 Madvig did not insert *si* before *amicitia* and *dissensio* but deleted it; in III. 10. 3 not Hermes but Gertz

first expelled *aut*; in *De Clem.* I. 2. 1 the MSS. have not the lacuna—it was assumed by Lipsius—and the author of the supplement *poenae remissio fuerit*, which Mr. Basore prefers to Préchac's *ignoscas*, is not given. Mr. Basore is hardly right in keeping *ignorans* in *De Ira* II. 32. 2 against Hermes, or in not following Hosius in accepting Haase's *ut* in *De Clem.* I. 12. 5; but he need not have followed Hosius in reading *hominem* for *homine* in *De Clem.* I. 18. 2. It is surprising, too, to find *mutuo auxilio* kept in *De Clem.* II. 5. 3 and *barbarorum* in I. 26. 5, although Hosius rightly substituted *barbarum* in his second edition. In *De Clem.* I. 19. 3 Mr. Basore conjectures *largiri* for *argere* or *agere* and puts it in the text. In *De Const.* 12. 2 the parallel in St. Augustine, *Confessions* I. 19, recently pointed out by P. de Labriolle in *Rev. Phil.*, LV., 1928, pp. 47-49, might be noted in a future edition, and in the same passage the alteration of *urbium* to *orbium*, made by H. Georgii in *Philol.*, LXXXIV., September, 1928, p. 100, is very attractive.

Mr. Basore's translation is mostly readable and often lively. But, though there are good renderings, like 'lionized' for *direptus* in *De Ira* III. 23. 5, there are some clumsy passages, like 'showing favour to those whom he wills shall achieve the highest possible virtue,' p. 27, 'the casual man' for *singuli* and 'wickedness has come to such a public state'—better, 'wickedness is become so general'—p. 183, 'foods, drinks, and the refinements in regard to them devised to gratify pride,' p. 335; and 'over-conceit,' p. 211, 'hither and yon,' p. 325, and 'brawlsome,' p. 117, are at least unusual. In several passages Mr. Basore has mistaken the meaning of the Latin. In *De Const.* 15. 1 *pudori ingenuo* means 'a free man's sense of propriety' rather than 'native self-respect'; 18. 3 *perlucidus* not 'in shining apparel' but 'in transparent dress'; *De Ira* I. 15. 2 *misera curatio* not 'a pitying desire to heal' but 'a wretched way of healing'; I. 21. 2 *prouinciarum nominibus agros colit* does not mean 'it tills fields that are provinces in all but name' but, in Barriera's

words, 'ea latifundia sunt ut prouincia-  
rum nominibus appellari possint,' and  
is rightly explained also by K. Busche,  
*Philol.*, LXXVIII., 1923, pp. 415-416;  
II. 9. 2 (=Ovid, *Mel.* I. 148) *inquiri*  
means not 'arraigns' but 'seeks to  
know'; II. 35. 5 *odio laborantem* means  
only 'afflicted with hatred' not 'in tra-  
vail with it'; II. 36. 3 'such as they  
are they wish also to appear' misses a  
point by translating *sunt* instead of *esse*;  
III. 4. 4 *sit* is ignored; III. 12. 6  
*saeculuri* means 'on the point of venting  
his passion' not 'in the act' of doing  
so; III. 25. 1 *filium* shows that *acerba*  
before *funera* means not 'piteous' but  
'untimely,' and cp. *De Rem. Fort.* 13. 2;  
III. 38. 2 *omnibus* is not the antecedent  
of *qui*; III. 41. 2 a point is lost in re-  
presenting *esse* by 'seek' instead of  
'have'; *De Clem.* I. 6. 2 *quaesitoribus*  
means not 'prosecutors' but 'presiding  
commissioners.' In *De Const.* II. 3,  
*De Ira* II. 28. 7 and III. 32. 1 value is  
not given to the diminutive *seruulus*,  
though it is given in *De Ira* III. 12. 6;

in *De Ira* II. 7. 3 *bona* is probably nom-  
inative not ablative; II. 9. 1 *coerci-*  
*tione* means 'chastisement' rather than  
'restraint,' as in *De Brev. Vit.* 3. 2 and  
*De Ira* I. 16. 1 and II. 28. 1, where it  
is rightly translated; *De Const.* 10. 4  
*euincit* probably comes from *euincere* not  
*euincire*; and *De Ira* III. 17. 3 *pauit*  
probably comes from *pascere* not *pauere*.  
In *De Ira* I. 16. 4 there is no sense in 'I  
should not have prescribed the same  
treatment to all, though their diseases  
differed,' and 'though' must be changed  
to 'if.'

Mr. Basore is sparing with his ex-  
planatory notes, but he might have  
given one on *talarius* in *De Ira* III. 19. 1,  
which he translates 'knotted bones,'  
especially as A. Stewart gives 'boots,'  
and Bourgery 'brodequins.' On p. 380  
Mr. Basore says 'Dio gives correctly  
the praenomen Gaius'; he gives it cor-  
rectly (*LV.* 14. 1) as Gnaeus. There  
are misprints on p. 152, *dedicator* for  
*delicator*; p. 432, Shelly's; and p. 442,  
*proportione* for *pro portione*.

G. B. A. FLETCHER.

### THE ROMANIZATION OF AFRICA.

*The Romanization of Africa Proconsularis.*  
By T. R. S. BROUGHTON, Ph.D.  
Pp. ix + 233. Baltimore: The Johns  
Hopkins Press (London: Milford),  
1929. 10s. 6d. net.

A VOLUME of moderate size describing  
the development of Africa under Roman  
rule is welcome. The present essay is  
limited to the Proconsular province, and  
ranges from the fall of Carthage to the  
beginning of the third century, when the  
prosperity of the country reached its  
zenith. It is furnished with copious  
foot-notes, which present a good con-  
spectus of the evidence; the literature  
of the subject has been carefully studied;  
and the author's judgment is good.  
The result is a very useful account of  
the progress of civilisation in the African  
province, which lays proper stress on the  
geographical facts, and on the political  
and social conditions which Rome found  
in the country and to which her  
organising activities were, as usual,  
adapted. Unhappily the book is pro-  
vided with no map of any sort; a map  
is indispensable, and probably few

readers will have at their convenient  
disposal the French archaeological  
atlases of Tunisia and Algeria or even  
the map appended to *C.I.L.* VIII. 2.

The literary form of the essay leaves  
something to be desired. The punctua-  
tion is casual and too often conspicuous  
by its absence, while the English style  
is sometimes displeasing, sometimes  
involved and obscure. Faults of this  
sort are illustrated by the following  
sentences:

'They almost all dwell in castella, is the  
statement of Pliny who applies this Roman  
term to the indigenous fort-like village' (p. 178).

'Barthel concludes that the Augustan docu-  
ment which Pliny used, *H.N.* III. 46, for Italy  
distinguished by naming their status Augustan  
foundations only from the fact that pre-Augustan  
foundations are not so distinguished' (p. 53).

'As the procurators with whom they had to  
deal directly were usually African freedmen,  
and the conductores often as we see at Thugga,  
were of indigenous families presumably some-  
what Romanized and their *vilici* less Roman  
yet we can imagine how slight the tendency to  
Romanization would be' (p. 174).

And what shall be said of the ex-  
pression 'to demote a colony'? If



History has become a science, it should not cease to be an art.

Dr. Broughton is very anxious to make out that the Roman government never determined to pursue 'a set policy of urbanization or of Romanization in Africa.' This theme recurs, like a refrain, a dozen times from p. 87 onwards. The true view, he holds, is this. Since the urban centre was the normal basis of Roman organisation, there was naturally a tendency under Roman rule to develop the municipal form, which was the customary way of creating a body of responsible local officials; this, however, was the result, not of a definite governmental policy, but of prosperous development and assimilation; all that the Emperors did was to grant municipal status to centres which had attained some degree of development. It is true that the growth of towns was mostly due to natural causes, that 'urbanization' was mainly the result of this process rather than of a deliberate Imperial policy of creating towns (which was not the primary object even of colonisation), and that

the encouragement given by Emperors was mostly of a secondary character—a recognition and reward of progress. But can we say that there was no direct stimulation on the part of the government or its agents, and that they did little or nothing beyond maintaining the peace and order which ensured the regular payment of taxes? To take one example, is it not more than probable that the formation of urban or semi-urban centres among tribes, which had been confined within definite boundaries, was directly stimulated by the *praefecti* set over them, if only to facilitate government? Such action on the part of Roman governors is attested elsewhere, and no doubt was commoner than we happen to be told.

When one has to deal with a mass of detail, slips are not easy to avoid, but 'modia of wheat,' 'land let *ensoria locatio*,' 'Punic Emporiae' are curious, and 'Arniensis' (*tribus*), which is used throughout the essay, is hardly to be justified by its sporadic occurrence in inscriptions.

J. G. C. ANDERSON.

#### SOME ANNUALS.

*Harvard Studies in Classical Philology.*

To volume XXXIX. (1928). Cambridge (U.S.A.): Harvard University Press (London: Milford). Cloth, 8s. 6d. net each.

*Transactions and Proceedings of the American Philological Association.* To volume LIX. (1928). Published through the Secretary (Wesleyan University, Middletown, Connecticut). Paper.

*Yale Classical Studies.* Volume I. New Haven: Yale University Press (London: Milford), 1928. Cloth, 11s. 6d. net.

*Symbolae Osloenses.* To volume VII. (1928). Oslo: Some. Paper.

In the Harvard volume for 1926 F. Brewster deduces from some new Egyptian evidence that the raft of Odysseus may well have been a boat. That volume and the next are chiefly notable for Meritt and West's important work on the tribute-lists. (In *T.A.P.A.* for 1926, by the way, West

assigns the last assessment to Alcibiades and to 417.) The latest volume contains, among other things, 'Heracles and his successors' (from Alexander to Augustus), by A. R. Anderson; a survey of Aegean pre-history, with special reference to the Danaoi, by L. B. Holland; and an essay on Demosthenes the general, by E. C. Woodcock, who holds that Thucydides belittled him, as later historians have certainly done.

*T.A.P.A.* for 1926 includes 'The so-called emphatic position of the run-over word in the Homeric hexameter,' by S. E. Bassett; many inscriptions from Asia Minor, edited by D. M. Robinson and lavishly reproduced; and papers on the Lygdamus elegies and the *Culex*, both with reference to Ovid. The volume for 1927 has a short article on the forests which gave timber for ancient navies, and other items from which I may be forgiven for singling out one that carries me back thirty years. E. L. Highbarger argues

at some length that Theognis wrote the *Theognidea*. That question is too big for an article, and I shall look forward to a book, in which he may make clearer what is his own. A second paper of his, 'Literary imitation in the *Theognidea*,' is briefly reported in the volume for 1928; in which is also a study of the lie of the *three* Long Walls, by J. Day.

The Yale volume deserves a warm welcome as the first of a series. The articles of chief interest to classical scholars are A. R. Bellinger's on Lucian's dramatic technique, E. R. Goodenough's on the political philosophy of Hellenistic kingship, G. M. Harper's on village administration in Roman Syria (which helps us to understand *κατὰ κόμης* in Thucydides and

elsewhere), H. M. Hubbell's on horse-sacrifice in antiquity, and C. W. Mendell's on the epic of Asinius Pollio.

The series which began as *Symbolae Arctoe* (see C.R. XXXVII. 182) has gone on as *Symbolae Osloenses*. Among its varied interests Plato, papyrology, and the history of religion stand out. The latest volume, for example, includes a long article by G. Rudberg, 'Der platonische Sokrates,' and a longer by S. Eitrem, 'Der Skorpion in Mythologie und Religionsgeschichte.' But it allows O. Lagercrantz to flaunt his solutions of some Petronian conundrums. In 62. 8, for example, *matavittatau* should be *ματταβει τὰ ταυῦ*, 'verworren ist das Betragen eines Pfaues.' Yes, indeed.

E. HARRISON.

#### A BOOK OF LATIN PROSE AND LATIN VERSE.

*A Book of Latin Prose and Latin Verse, from Cato and Plautus to Bacon and Milton.* Selected by F. A. WRIGHT. London: Routledge, 1929. 5s. net.

PROFESSOR WRIGHT has a very extensive knowledge of Latin literature. He seems to be equally at home, if we may judge by some of his recent publications, with Catullus and the Fathers of the Church, with Ovid and the medieval poets. He has, one feels sure, immensely enjoyed making this anthology, and a very enjoyable book it is. It gives a conspectus of Latin literature through twenty centuries. There are a hundred passages in prose, a hundred in verse, and the number of authors represented is one hundred. Each piece occupies a page. At the top is a brief heading in English, at the foot the refer-

ence. There is an alphabetical index of authors, with dates, in which it is amusing to find Erasmus next to Ennius, and Hroswitha beside Horace. No other help is given—rightly, in my opinion; it is more interesting to puzzle out an unfamiliar passage for oneself. But, as many classical scholars know little or nothing of medieval Latin, it would be just as well to mention one or two books (e.g. those of Mr. Gaselee and Miss Helen Waddell) which would guide them to the literature of the subject. As Professor Wright says: 'It is not always recognised that among the medieval writers the most amusing Latin historian, the most sympathetic Latin dramatist, and the most lyrical Latin poet will be found.'

W. E. P. PANTIN.

#### SOME CLASS-BOOKS.

*A Latin Book for Beginners.* Part II. By M. C. GARDNER, M.A. Oxford: Clarendon Press, 1928. 1s. 9d.

THIS book, like its predecessor, is governed by two main principles: the reading of Latin authors at the earliest possible stage, and as a means to this the renarration of the prose passages read. Like its predecessor also it introduces the pupil to the rules of grammar

in an order which, while no doubt successful in the author's experience, will appear less than wise to most teachers. For example, jussive, final and consecutive sentences, and indirect commands, are studied before direct questions; and conditional sentences are taught before the pupil has been invited to use the passive, except in participles and gerundives. Many of the details are very



good, as for instance a practical set of rules for the use of gerunds and gerundives; and interesting passages are provided for reading. But there is too much *ὕστερον πρότερον* in the method.

To print the subjunctive with a translation 'I may love, I might love,' etc., is both incorrect and highly misleading.

Since this notice was written the publishers have sent a copy of Parts I. and II. in one volume, pp. 224, at 3s.

*Living Latin for the Junior High School.*

Book I. By CLAIRE C. THURSBY, M.A., and GRETCHEN DENKE KYNE.

New York: The Macmillan Company (London: Macmillan), 1928. 6s.

So much spirit and ingenuity as is here shown must make excellent teachers, but it is a misapplication of these powers to turn them into a book. We have here a complete 'book of the words' for one hundred Latin lessons, with all kinds of exercises, questions, games, songs, charades, sections on English derivatives, and little bits of ancient history. Most of it is good, but it leaves nothing to the imagination or invention of the teacher. It is too kind. On the other hand the grammatical terms—*synopsis*, *ablative of the personal agent* (in any case non-existent), etc.—are unnecessarily abstract. So are questions like 'What is a declension?' There are many excellent photographs and a useful bibliography.

*Higher Latin Sentences.* By JAMES T.

ROBERTSON, M.A. London and Glasgow: Blackie and Son, 1928. 6d.

This is an unassuming but comprehensive series of sentences intended as an aid to revision in post-School-Certificate forms. It satisfactorily fulfils this purpose.

*Higher Unprepared Latin.* By E. C.

MARCHANT, M.A. London: G. Bell and Sons, 1928. 3s. 6d.

Mr. Marchant now carries his services to the teaching of unseen translation a step further. In his new book, intended for use after the school certificate examination, the passages (covering the main field of Latin literature from Plautus to Suetonius, with the sole exception of Juvenal as too difficult) are

arranged in sections dealing with particular epochs—'The Age of Cicero,' etc., and subdivided under such headings as 'The Murder of Cicero.' This enables the teacher of 'unseens' to do what is too rarely done—to use them not merely as an exercise, but as a systematic illustration and accompaniment to the current study of literature and history. The passages have occasional short footnotes, which equalise their difficulty, and make possible the inclusion of such authors as Lucan; and each section has a good short introduction. This is in fact an outstandingly good book of its kind.

*One Hundred Post-Classical Latin Un-*

*seens.* By J. F. MOUNTFORD, D.Litt., and P. K. BAILLIE REYNOLDS, M.A.

Aberystwyth: S. V. Galloway. 2s. 6d.

The authors of this selection of Latin passages, ranging in date from Tiberianus in the fourth century to Pope Pius XI. writing last year, disclaim for it the rank of an anthology; but it is in fact a well and widely chosen and very interesting series, containing examples of some sixty authors: Augustine, Geoffrey of Monmouth, Dante, Milton, Bacon, Spinoza, and the pleasant hendecasyllabics of W. Hobhouse, written a generation ago. This is not a school-book: it was made for the use of a particular University class; and it should be valuable to students of medieval Latin and to others who require a change from the beaten track.

*The Ninth Philippic Oration of Cicero.*

By E. H. BLAKENEY, M.A. London and Glasgow: Blackie and Son, 1928. 1s. 6d.

With the Ninth Philippic is here included the letter of Sulpicius to Cicero, and the treatment, both in the introduction and in the notes, is from the angle of philosophy and literature rather than of history and Latinity. Other passages of similar subject are quoted. The notes are few, and on the whole good, but, like the rest, not primarily grammatical. The best of them deal with the meaning and associations of words; those that deal with syntax are often too short to be clear. This would be a suitable book for the use of forms

studying history and literature rather than the details of language. But must we still endure the use of the mathematical symbol '=' to 'equate' a Latin word with its English rendering?

*Readings from Cicero: Verres.* By ALEXANDER J. DUTHIE, M.A. London: George Harrap and Co., 1928. 1s. 6d.

Mr. Duthie continues his series of 'readings' from Latin authors, compiled on a system of omission and selection. The Verrine orations are scarcely as well suited to this treatment as a book of history would be, but nevertheless the text and the introduction promise usefulness. The notes, however, are unsatisfactory. Instead of fulfilling any of the true functions of a note—to explain a construction, point out some quality of style or phrase, or impart necessary facts—these notes too often merely offer a ready-made translation of a phrase without making the construction clear. E.g. *qui Verri viderentur*, 'chosen by Verres'; or *ita discessit ut arbitraretur*, 'departed thinking.' Translation should not come before understanding; if it does, it only darkens counsel and frustrates thought.

*The Shorter Caesar (Civil War).* By T. G. WELLS, M.A. London: G. Bell and Sons, 1928. 2s. 6d.

Here we have Latin literature made accessible by another method—that of omitting whole sections and replacing them by a few lines of summary. This certainly makes the reading of the *Civil War*, which contains so much of Caesar's best and most important writing, possible in middle school forms. The 'cutting' is judiciously done, and the narrative moves rapidly. The notes are mainly historical, and there are four useful sketch maps.

*Cicero the Politician: Being the Pro Sestio and Philippic II.* Partly in the Original and partly in Translation. By H. L. ROGERS and T. R. HARLEY. Oxford: Clarendon Press, 1928. 3s. 6d.

Granted the method—and its pros and cons have been often enough discussed—this is an excellent book. There is

here more English and less Latin than ever; but the introduction is entirely admirable—a sane and sympathetic study of Cicero and an excellent lesson in Roman history—and the notes clear and adequate (there is also a vocabulary), while the translation is vigorous and well turned.

The aim of most editors of the classics to-day is evidently to make those classics easily accessible. That aim is here achieved.

*Selections from the Attic Orators.* By E. E. GENNER, M.A. Oxford: Clarendon Press, 1928. 4s. 6d.

While this book was compiled to meet the new requirements of Classical Moderations, the result is a particularly good and varied body of Attic oratorical prose, drawn from the speeches of Antiphon, Andocides, Isocrates, Aeschines, Hyperides, and Lycurgus—a book certain to be of great value either to good sixth forms or to University classes, neither of which ordinarily have an opportunity of going beyond Demosthenes and perhaps Andocides. There is neither preface, commentary, nor *apparatus criticus*; but the text is the result of careful revision. The beautiful Greek type of the Clarendon Press is a pleasure to the eye.

*A Junior Ancient History.* By A. M. DALE, M.A. London: Methuen and Co., 1928. 3s. 6d.

The perfect ancient history for schools is yet to come. Meanwhile this is a very good book for middle forms. It combines successfully a vigorous and sufficiently picturesque style with a sound use of modern knowledge. Miss Dale wisely makes her survey of Egyptian, Babylonian, Hittite, Syrian, and Assyrian history short; devotes a generous space to the fifth century in Greece, making good use of the narrative of Thucydides; and, again wisely, carries the history of Rome in outline as far as the fall of the Western Empire. The narrative is informed by a sense of continuity; the chapters on the social, moral, and artistic aspects of history are fresh and sensible; and the chapter titles are themselves suggestive.

H. LISTER.

*Handlungstypen im Epos, die Homerische Ilias.*

By FELIX VON TROJAN. P. 188. Munich : Hueber, 1928. M. 9.50.

PLASTIC art represents material bodies, and sculptors have often studied anatomy. Poetry represents action, but human conduct is not systematically anatomised either by poets or critics; the 'morphology' of conduct has been left to ethical philosophers, psychologists and lawyers. This seems to Mr. Trojan a pity, and he has attempted to inaugurate a new and better kind of criticism by a systematic analysis of certain typical processes of human action as depicted by Homer. The bulk of his book is concerned with the morphological history of battle-fury, from its beginning, its first cause, real or 'metaphysical'—that is, in the author's curious terminology, due to divine intervention—through its development, emotional and physical, to its consequences and its end. The whole thing takes eighteen phases. A coloured chart at the end of the book illustrates the analysis, and for most readers, I suspect, a study of the chart will suffice. If more is required, I can only say that, having read the book, as was my duty, I am not conscious that it has greatly helped me in approaching the analysis of Homer's work. The whole thing is too systematic, humourless and abstract. The author believes in at least three distinguishable strata, with their corresponding styles and methods of arrangement, the passionate, the sentimental, and the rationalist. Book I. is passionate, Book II. rationalist, Book III. sentimental; and, of course, Book II. is the latest, Book I. the earliest of the three. An elaborate summary of the contents of the *Iliad*, with footnotes indicating the attitude of Wilamowitz, Bethe and others to particular passages, is intended to show that the author's analysis confirms that of these typical modern critics. The trouble is that all these people start from the same kind of mechanical hypothesis about the way in which poetry is composed. The idea that Homer, one and the same poet, might sometimes be passionate, sometimes sentimental, sometimes rationalistic, and might on these several occasions find various methods of arrangement suitable, does not occur to these laborious researchers.

J. T. SHEPPARD.

*De Terminologie van het Jachtwezen bij Sophocles, door Dr. W. M. A. VAN DE WIJNPERSSE.* Amsterdam : H. J. Paris, 1929. 5s. 6d.

THIS is an unusual book, and of strictly limited scope, as will appear from the title. The intention of the writer was to present such information as could be gathered from his source relating to the words in Sophocles which appertain to the chase and particularly to *θηρῶν, ἐλόν, ἵχθυος, στικτός*, and *τοξέειν*. The material is not very important and contains no novelties, so far as I have observed, but may be serviceable to scholars who are engaged in the study of synonyms and terminologies. The work is scholarly and probably complete; it should be brought to the notice of those who are responsible for the revised edition of Liddell and Scott.

Dr. Van de Wijnpersse appears to be well acquainted with recent literature on Sophocles; his statements may be trusted. Thus he knows that *δεδραγμένος* has been ascertained to be the reading of A in *Ant.* 235, and *στικτός* in 241.

A. C. PEARSON.

*The Rhesus of Euripides.* Edited by W. H. PORTER, M.A. With Introduction and Notes. Second edition revised and enlarged. Cambridge : University Press, 1929. 3s. 6d.

MR. PORTER has published a revised edition of his useful little book on the *Rhesus*, a play which gives rise to a considerable amount of speculation on the problems concerning the subject-matter as well as the identity of its author. Unfortunately the present book is not a revised edition of the whole play, since the text has been stereotyped. This proceeding is much to be regretted. The only novelties which are to be found in the second edition belong to an appendix which extends from p. lii to p. lviii, chiefly a series of detached notes relating to certain textual difficulties. It is to be hoped that so soon as a new edition is required this inconvenience will be removed. However this may be, Mr. Porter is sincerely to be congratulated for having, by his labours, restored into general circulation a play which had almost become obsolete.

It is particularly gratifying to the present writer to find that Mr. Porter has stamped with his approval on second thoughts certain interpretations for which he, his critic, had made himself responsible.

A. C. PEARSON.

*Une formule platonicienne de récurrence.*

ÉDOUARD DES PLACES, S.J. Pp. 57. Paris : Société d'Édition 'Les Belles Lettres,' 1929. Paper, 10 fr.

IN this book Dr. des Places examines the Platonic recurrences introduced by *ἀνάγω* and similar phrases. In the first chapter he discusses the various formulae with which the recurrences are introduced; in the second he distinguishes between recurrences in which Plato repeats himself exactly and those in which he paraphrases the original words. The latter type (this is perhaps the most interesting fact which comes to light) predominates in Plato's earlier work, the former in his later writings, which have lost some 'fraîcheur de l'imagination et souci du style.' In the third chapter he discusses passages in which the order of words is varied on repetition. In a short summary of the conclusions reached, des Places attributes the Platonic use of recurrences to a desire both for conversational ease and for lucidity.

The work was worth doing, and it has been well done. A comparison of the Platonic recurrences with those, say, in the orators would be interesting.

J. D. DENNISTON.

*De aedibus scaenicis comediae novae.* Scriptis CANUTUS OLAUS DALMAN. Pp. 112; 2 sets of woodcuts in text. Leipzig : Harrassowitz, 1929. M. 4.

THIS useful little work is strictly confined to the evidence offered by the extant literary remains

of Greek and Roman Comedy, and expressly excludes all consideration of the archaeological evidence, on the ground that the stage buildings imagined by archaeologists are not only not needed, but are also unsuitable for the production of the plays of the New Comedy. This will not do as a final method of treatment; the stage buildings were there primarily for the production of stage-plays, and archaeology and literature must in the end be capable of being reconciled. But as a preliminary study the task which the author has set himself is a necessary one and has been well executed.

He begins with the problem of the number of buildings represented in the theatrical setting of the plays, and, rightly refusing (with Frickenhaus) to draw a negative conclusion as to the disputed third house or building from the incomplete Greek plays which we have, he finds that in Plautus' *Aulularia* and *Curculio* there must have been two houses and a temple, and that in all probability this must have been so in their Greek originals. (He argues against the contention of Frickenhaus and Krieger that the temple was brought in by Plautus, and against that of Legrand, that the *Curculio* presupposes the theatre of Epidaurus, not that of Athens—a notion which, we may add, is repugnant to the archaeological evidence.) The entrance to the temple as represented in these and other plays was, Dalman thinks, probably the entrance to the sacred precinct, and so not like a temple-façade, but more like the entrance to a house. Three houses were represented in the originals of the *Heauton Timorumenos*, *Hecyra*, and *Pseudolus*, and perhaps in the *Stichus* and *Phormio*: for most Roman plays two houses were sufficient. The chapter which deals with this subject ends with a brief reference to the Campanian vase from which Lehmann-Hartleben has drawn important conclusions as to the scenic background of tragedy (*Jahrb. Arch.* XLII, p. 30); and Dalman's treatment of this is much too off-hand, and illustrates the weakness of his work—perhaps its only weakness—on the archaeological side, when he notices this at all.

The next chapter, perhaps the most important in the book, contains an admirably clear statement of the evidence as to the *πρόθυρον* or *vestibulum* in Greek and Roman Comedy. The *prothyron* may sometimes have been represented, he thinks, only by painting on the house-front (this seems very doubtful); the *vestibulum* in Plautus normally projected in front of the door, and was open at the sides, apart from the supporting columns at the front corners. (The door of the house, at the back of this porch, was supposed to lead straight into the house, not into a forecourt.) But whether the Greek originals of Plautus' plays had such a porch as this *vestibulum* was, Dalman shrinks from concluding positively; Menander did not, so far as we know, introduce such convivial scenes as Plautus places in this porch, nor did Terence; and we have not enough evidence about Diphilus, Philemon, Demophilus and others. (The excursus on stage-scenes represented on vases is too slight to be of great value.)

The third chapter discusses the internal

structure of the house as presupposed in the plays. The discussion is important for the interpretation of particular passages, but of course carries with it no conclusions as to the actual stage-buildings behind the visible front. (There is a very complete and compendious excursus on the substantives and adjectives ending in *-κλιος* and *-κλιον*, and the suggestion that the Roman poets may have used the word *gynaecium*, instead of the Greek *γυναικωνίς*, through familiarity with its use by their Graeco-Italian neighbours, seems to be a good one.)

After a short chapter upon roof, chimneys, and skylights, and scenes in which they were involved, Chapter V. discusses the *ἀνὰ πύλιν* or *angiportus* which is sometimes mentioned in the plays, and makes out a strong case for the belief that these words almost always represent the actual street before the houses which form the background of the action, and never an alley between or beside them. (Here again the archaeological evidence needs consideration, but will probably be found consistent with Dalman's view.) The chapter also considers the use made in the plays of an imaginary garden and backdoor and street at the back of the houses, and gives an interpretation of a number of passages.

The book requires to be supplemented by a full discussion, not only of the evidence of archaeology, but also of that of tragedy, which is only occasionally referred to in it. It must not be forgotten that the same theatrical scene had to serve for both tragedy and comedy, and that however defective the remains of the extant theatres may be, there they are, and scholars cannot be content until they have evolved a consistent explanation of both the plays and the stones. But within the limits which he has set himself, Dalman has done a valuable piece of work.

A. W. PICKARD-CAMBRIDGE.

*Zur relativen Chronologie der Parallelbiographien Plutarchs.* By C. STOLTZ. Pp. 135. Lund: Gleerup; and Leipzig: Harrassowitz, 1929. 4 kr.

THIS work discusses an interesting question of method in determining the order of composition of Plutarch's *Lives*. For this seriation two criteria have from time to time been applied: (1) The references from one biography to another; (2) considerations of general probability, derived from Plutarch's manner of treatment in overlapping or closely related *Lives*. Previous commentators have more commonly given the preference to the second of these tests, and have minimised the value of the references on the ground that they are interpolations. Dr. Stoltz now tilts the balance in the other direction. He points out that in a notoriously haphazard author like Plutarch it is impossible to lay down lines of thought along which his work *must* have progressed, and so rejects the use of a *priori* considerations altogether. One the other hand—and this is the most valuable part of his thesis—he argues at length that the references are mostly genuine



and deserve full credence. In three instances, it is true, we meet with cross-references, *both* of them expressed in the perfect tense (*ἀνέγραπται, εἰρηται*). These might, to be sure, be explained as due to a subsequent recension by Plutarch. Dr. Stoltz, however, frankly accepts the fact that the numerous overlaps and incongruities in the *Lives* disprove such editorial after-care, and admits interpolation in these passages. But in forty-five cases out of forty-eight the references are unilateral and fit so well into the context that we must in reason accept them as coming from Plutarch's own pen. The author sums up his results on a chart showing one central succession of *Lives*, with which most of the remaining biographies are more or less securely linked up. In view of the weak case presented by his opponents, Dr. Stoltz's task was not difficult; but he has accomplished it thoroughly, and his conclusions are likely to find general acceptance.

M. CARY.

*De Praedicatieve Plaatsing van het Adjectief bij Lucianus.* By D. FOKKINGA. Pp. 85. Amsterdam: H. J. Paris, 1928. 4s.

THIS elaborate study has value as a collection of passages illustrating the predicative position of the adjective in the writings of Lucian, who is much addicted to this construction, and the analysis of the various forms and arrangements produces some interesting statistics. Some of the classification, however, is somewhat futile; for instance, that by 'humour, irony, sarcasm,' on pp. 90 ff.; and participles are throughout unscientifically lumped with adjectives. It is unfortunate that Fokkinga has made no attempt to discriminate between genuine and spurious works; he might at least have omitted the late Byzantine *Philopatris*, the inclusion of which merely vitiates his statistics. The work would also have gained greatly if the writer could have found room for some systematic discussion of the practice of Lucian's predecessors and models.

D. S. ROBERTSON.

*Papyrus grecs de la Bibliothèque Municipale de Gothenbourg.* H. FRISK. (Göteborgs Högskolas Årsskrift XXXV., 1929, 1.) Pp. 59; 2 photographic facsimiles. Göteborg: Wettergren & Kerbers Förlag, 1929. 3 kr.

THIS very meritorious publication includes all the Greek papyri possessing any value in the municipal library of Gothenburg. Twenty-one are published in full, with introductions, commentary, and usually translation: the rest are merely described, though in some cases the text is published in whole or in part. The majority of the papyri in the collection are imperfect and in poor preservation, and there is no document of exceptional importance, but several offer points of interest; and even in those which belong to common types or are most fragmentary there is useful linguistic material both for lexicography and the study of phonetics and grammar. Only two pieces seem to be literary, Nos. 21 and 98: the second a very imperfect and unidentified epic fragment;

the former, described as 'Fragment théologique,' may well be a Christian amulet; the text looks like a version of the 'Letter to Abgar.' Nos. 60 and 96, both described in the same terms as 21, are no doubt merely the opening lines of contracts with the Christian invocation. Of the more noteworthy pieces, 2 usefully clears up the disputed question as to the correct extension of the common abbreviation *προσφω*; 3 concerns the visit of Caracalla to Alexandria, and also throws light on the fish supply of the city; 7 is a very interesting document on the supply of glass windows in the baths and other public buildings; and 13 is an equally interesting letter on a riot at Lycopolis, a city which appears to have been given to disorderliness.

The task of deciphering these often rubbed and usually mutilated papyri was certainly no easy one, and the editor is to be warmly congratulated on his success. A few tentative suggestions for the improvement of the texts may be submitted to his consideration: 3, 8, the facsimile suggests rather *ἐκλεσε* <σ> τάρην; 6, 5, *απονη* seems likely to be part of the place-name (Νήσου Απονη . . .); 9, the regnal year is so rarely omitted towards the end of Justinian's reign that 549 is a much more probable date than 564; 9, 3, *Κόρυ*, a proper name; 10, *νομιμ[α]ρα ἐκαστορ*; 14, *[καλ] εἰς ἡν*? The sense of ll. 16-18 is by no means clear; but I would suggest that the main receipt is for the salary of the eleventh indiction, and that in these lines is acknowledged an additional amount for the twelfth. Is it possible in l. 18 to read after *ἰνδικτιονος, κερράτι(α) δεκα* . . .? 12, 4, *ὅσα μὴ πολλά περὶ τοῦ[του]?*; 14, 5, *ἴ. rather ἀμελήσει?*; 17, 6, perhaps rather *ἀπὸ ἐντινχόν(των)*, 'from casual people'; 18, l. 2, perhaps rather (*ὅτε*) *π(τακίου)*; 20, 1, *εἰς τὸ τομαφορ( )?*; 18, *ὁρ[βιοπώλ(ου)]* (cf. P. Lond. IV., index), ll. 22, etc. (see p. 38), rather *κατὰ κοι(νωσίαν)*; 29, 1, most probably *θεοφυλάκτου* (cf. l. 2 and P. Lond. III. 1075), 2, *χ[άρι]ν τ[ῶν] (τοῦ, τῆς)*; 31, 7, *ἴ. perhaps ὁ αὐτός κομ[άρχης]*, 9, *μο[ι]?*; 114, 3, no doubt *χρημάτων*].

H. I. BELL.

*Pamphrepios von Panopolis.* Eidyllion auf die Tageszeiten und Enkomion auf den Archon Theagenes von Athen nebst Bruchstücken anderer epischer Dichtungen und zwei Briefe des Gregorios von Nazianz im Pap. Gr. Vindob. 29788 A-C. Edited by HANS GERSTINGER. Pp. 102; one plate. Vienna and Leipzig: Holder-Pichler-Tempsky, 1928. M. 5.

IN this volume, which is published by the *Akademie der Wissenschaften in Wien, Philologisch-historische Klasse*, and numbered *Sitzungsberichte*, 208. Band, 3. *Abhandlung*, Gerstinger has edited papyri containing considerable fragments of two poems by a Greek of the school of Nonnus, scraps of a third poem perhaps by the same author, and two letters of Gregory Nazianzen (= *Epp.* 80 (84) and 90 (41) Migne, P.G. 37). The first poem (192 hexameters) apparently describes the changes of weather—strangely numerous—occurring in a day of spring, as seen against an idyllic background of shepherds and shepherdesses. It is prefaced

by six iambic trimeters forming a *captatio benevolentiae*, and concludes with some lines in which the author apparently announces that he must leave his audience to visit Cyrene. The second poem (58 hexameters) is an encomium of the Patrician Theagenes. Poem I. contains better stuff than Poem II., but neither is anything but very minor verse. An interesting question, however, arises regarding the author. Gerstinger ingeniously argues that he was Pamprepios of Panopolis, a professional poet whose adventurous career has been sketched by R. Asmus in *Bys. Zts.* 22 (1913), pp. 320 ff., and that the poet's patron Theagenes was the Athenian archon of that name, well known for his sympathies with classical Greek learning and poetry. Pamprepios was at Athens circa 465-475 A.D., so the poems may have been written about that time. Further, the scraps of the third poem may come from Pamprepios' *Isaurica*, which was perhaps an epic on the Emperor Zeno, whose favour the poet enjoyed. If this theory be accepted, results follow affecting the dating of Nonnus. Reconstruction of the fragments is naturally very hazardous, but Gerstinger has performed his task as editor with acumen and discretion, and those few who concern themselves with later Greek poetry will find much of interest in the notes. The two letters of Gregory as preserved in the papyrus disagree with the versions given by our manuscripts in a few points of reading and in the names of the addressees.

E. A. BARBER.

*Dionysii Byzantii Anaplos Bospori.* By R. GÜNGERICH. Pp. lxxvi + 45. Berlin: Weidmann, 1927. M. 8.

MISTAKES based on Gilles' Latin translation of the *Anaplos Bospori* of Dionysius still linger on in textbooks, and Dr. Güngerich has done a real service to scholarship in this careful recension of the Latin text and of the surviving portions of the Greek text. The introduction discusses the MSS. and editions, the style and date of the treatise, and critical and exegetical points. From the absence of any reference to the damage done to Byzantium by Septimius Severus in A.D. 195, Güngerich argues for a date in the second rather than in the third century. A model edition.

W. M. CALDER.

*A Greek Cryptogram.* By ARTHUR S. HUNT. (From Proceedings of the British Academy, Vol. XV.) Pp. 10, with one plate. London: Milford. Paper, 2s. net.

THIS publication is the fruit of some neat detective work. The Michigan papyrus here edited consists of one column and part of a second, with a strip of a document of Hadrianic date gummed down the back. The script is obviously Greek in type, but the letters are not ordinary Greek letters. Professor Hunt recognised that it was a cryptogram, and by noting recurrent letters found the solution: the scribe has used disguised forms, once writing a normal  $\nu$  by mistake and correcting himself.

The text is a fragment of a magical treatise

like the later papyri recently re-edited by Preisandanz. Its early date makes it of considerable interest.<sup>1</sup> Its content is a method of making a person beautiful.<sup>2</sup> What we have is the close of the *lógos* or spell, followed by an *ἐπάναγος* or cogent formula, to make the god show you if the matter is being performed; and the first contains threats of a familiar type.

H.'s supplements and translation are of course excellent; some of the difficulties which remain are perhaps at present insoluble. In line 3 I should read  $\eta$  for  $\eta$  ( $\alpha\phi\eta\sigma\omega$   $[\alpha\eta\alpha]$   $\tau\alpha\lambda\eta\eta$   $\kappa\alpha\iota$   $\tau\eta\eta$   $\delta\upsilon\sigma\iota\eta$  [ $\eta$   $\pi\rho\acute{o}\tau$ ]  $\epsilon\rho[o]$   $\kappa\alpha\tau\epsilon\sigma\tau\acute{\alpha}\theta\eta$ ); in 4 possibly  $[\epsilon\acute{\alpha}\sigma\omega]$   $\tau\acute{\alpha}$   $\kappa\rho\acute{\iota}\alpha$   $\tau\omicron\upsilon$   $\tau\upsilon\phi\acute{\omega}\nu\alpha\varsigma$ ; in 8 f.  $\kappa\alpha\iota$   $\sigma\acute{\epsilon}$   $\kappa\alpha\tau\alpha\kappa\rho\acute{\upsilon}\psi\omega$  [ $\mu\epsilon$  ( $\tau\acute{\alpha}$ )  $\tau\omicron\upsilon\eta$ ]  $\gamma\iota\gamma\acute{\alpha}\nu\tau\omega\eta$ , comparing Synesius in Hopfner, *Fontes historiae religionis Aegyptiacae* 635. 12,  $\theta\epsilon\omicron\iota$  . . .  $\epsilon\pi\epsilon\iota\delta\acute{\alpha}\nu$   $\alpha\pi\omicron\delta\omicron\lambda\eta\eta$   $\tau\omicron\upsilon\eta$   $\beta\lambda\omicron\upsilon$   $\tau\upsilon\phi\acute{\omega}\varsigma$ ,  $\epsilon\phi\eta\phi\acute{\iota}\sigma\alpha\tau\omicron$   $\Pi\alpha\iota\upsilon\alpha\iota\varsigma$   $\tau\epsilon$   $\alpha\upsilon\tau\omicron\eta\eta$   $\pi\alpha\rho\alpha\delta\omicron\upsilon\eta\alpha\iota$   $\kappa\alpha\iota$   $\epsilon\pi\epsilon\iota\upsilon\alpha\iota$   $\tau\omicron$   $\kappa\omega\kappa\upsilon\tau\acute{\alpha}$   $\kappa\alpha\iota$   $\tau\epsilon\lambda\epsilon\upsilon\tau\omega\eta\tau\alpha$   $\pi\alpha\lambda\alpha\mu\alpha\iota\omicron\upsilon$   $\epsilon\iota\upsilon\alpha\iota$   $\kappa\alpha\iota$   $\tau\alpha\rho\alpha\delta\rho\iota\omicron\eta$   $\delta\alpha\iota\mu\omicron\eta\alpha$ ,  $\chi\rho\eta\mu\alpha$   $\mu\epsilon\tau\acute{\alpha}$   $\tau\omicron\eta\eta$   $\alpha\mu\phi\iota$   $\tau\iota\tau\acute{\alpha}\nu\alpha\varsigma$   $\kappa\alpha\iota$   $\tau\iota\gamma\alpha\rho\alpha\varsigma$ .

With the invocation of Pronoia, l. 36, compare the opening of the *Mithrasliturgie* (P. gr. m. IV. 475),  $\theta\lambda\alpha\theta\iota$   $\mu\omicron\iota$   $\Pi\rho\acute{o}\nu\omicron\iota\alpha$   $\kappa\alpha\iota$   $\Psi\upsilon\chi\acute{\eta}$ .

Lexicographers should note  $\alpha\gamma\alpha\theta\eta\mu\epsilon\rho\iota\alpha$ , l. 32. A. D. NOCK.

*Anecdota Atheniensia.* Tome I.: Textes grecs inédits relatifs à l'histoire des religions. Par ARMAND DELATTE. (Bibliothèque de la Faculté de Philosophie et Lettres de l'Université de Liège, XXXVI.). Pp. viii + 740. Imp. H. Vaillaint-Carmann, Liège, and Champion, Paris, 1927. 80 fr.

THE first fruit of Delatte's extensive study of the Greek MSS. at Athens was the tenth volume of the *Catalogus codicum astrologorum graecorum* noticed in C.R. 1926, 217 f. The large work which he has now published contains an interesting Byzantine magical book found in two versions, one of them showing wax marks probably due to the candles used in the rites performed with its aid,<sup>3</sup> a number of minor magical recipes, methods of divination, treatises on the interpretation of dreams (one interesting from its alphabetical arrangement, which makes it a 'Dream-interpreter's ready remembrancer',<sup>4</sup> another from the fact that it gives advice on ways of escaping the ills threatened), special recensions of the Testament of Solomon, the Apocalypse of the Virgin, and the Infancy Gospel of Thomas (of particular interest as containing three introductory chapters hitherto known from the Latin only, and here preserved in an earlier form: M. R. James, *J.T.S.* XXX. 51 ff.), versions of *Inventio sanctae Crucis* and the history of the foundation of St. Sophia, a bestiary, a treatise

<sup>1</sup> On this I may be allowed to refer to my forthcoming paper in *Journ. Eg. Arch.*

<sup>2</sup> This wish expressed with others in *P. Lond.* 122. 5.

<sup>3</sup> Some of its contents correspond closely with the second book of the treatise of Toz (i.e. Thoth = Hermes) Graecus as summarised by Lynn Thorndike, *History of Magic*, II. 227: the matter would perhaps repay investigation.

<sup>4</sup> Another such, p. 527 ff.

against Mohammed, a collection of so-called theosophic prophecies (that is, prophecies by pagan seers and sages, including Thucydides, of Christianity), and exorcisms and other texts. After the Athenian texts Delatte prints a number of parallel texts from MSS. elsewhere, and concludes the volume with a most useful index.

It is not possible here to deal adequately with this handsome contribution.<sup>1</sup> The magic is largely popular and couched in unliterary Greek (pp. 449 ff. from Parisinus 2419 are exceptional); it has prominent Jewish and astrological elements, and does not appear to be marked by the threats to spirits and to the universe, and by the self-identification with celestial personages, which are characteristic of Graeco-Egyptian magic, and which in Egypt survive in the Coptic texts of Christian times (e.g. Lexa, *La magie dans l'Égypte antique*, II. 162 ff.; in them we find also, p. 164, an invocation of Satan like earlier invocations of Set-Typhon, to which I do not know a parallel in texts such as Delatte's). Delatte promises a treatment of the relations between this magic and ancient magic, which will be eagerly awaited. One coincidence in detail which may be noted is the prescription, p. 466, to engrave on a magnet-stone a representation of a naked standing Aphrodite with hair bound up, a bow in the left hand and an arrow in the right; now in the great Paris papyrus, l. 1716 ff. (Vol. I, p. 126, Preisendanz), we have a similar prescription to engrave on a magnet-stone, though the representation is different (Aphrodite riding Psyche, below Eros standing *ἐν τῷ πόδῳ*) and there is not the injunction to perform the operation in the day and hour of Aphrodite, and the rest is different. The agreement is particularly interesting because a gem related to the charm given in the papyrus has been found at Beyruth (Mouterde, *Mélanges de l'Université Saint-Joseph, Beyrouth* XI. 179; an analogous charm with a different stone in *Cyranides*, I. 5. 9, in Mily-Ruelle, *Lapidaires* II. 17. 8 ff.).

A. D. NOCK.

*Catalogue des manuscrits alchimiques grecs publié sous la direction de J. BIDEZ, F. CUMONT, A. DELATTE, O. LAGERCRANTZ, et J. RUSKA. Vol. V. (1) Les manuscrits d'Espagne décrits, par C. O. Zuretti. (2) Les manuscrits d'Athènes décrits, par A. Severyns. Vol. VI. Michel Psellus, Épître sur la Chrysopée: Opuscules et extraits sur l'alchimie la météorologie et la démonologie publiés par Joseph Bidez. En appendice Proclus sur l'art hiératique. Psellus, Choix de dissertations inédites. Pp. v + 175 and xiv + 246. Brussels: Lamertin, 1928.*

THE first of these volumes carries on the Catalogue in the same way as Volumes I. to III., indexing texts of various alchemical works, which show in their titles and the ascriptions the close relationship which the science claimed to philosophy (e.g., p. 29, ἡ Ἀμβλίου ποιησις, presumably a slip for

Ἰαμβλίου) and to the lore of Hermes Trismegistus (e.g. p. 57, and the very interesting title, p. 73, Ἐρμού τοῦ Τριμεγίστου Ποιμανδρὸς μετάλλαγα, of a work apparently missing). Zuretti is the successor of Graux as a real authority on the contents of the Spanish libraries, and this work deserves all praise. The chief interest of the Athenian part, very competently executed by Severyns, is that it shows that such material was transcribed even in the nineteenth century, presumably for use.

The second volume is of special character and of quite exceptional interest and importance. *Inedita* by Psellus are numerous, and the editing of the Catalogue brought to light a quantity of material in MSS. Bidez here gives a careful critical edition of the work addressed to the Patriarch Michael on the making of gold, of the synopsis concerning lightning, thunder, and other meteorological questions, and of other relevant work, the variant passages and readings of an alternative, perhaps a first, edition of *De operatione daemonum*, the work of Proclus *Περὶ τῆς καθ' Ἑλλήνας ἱερατικῆς τέχνης*, hitherto known only from Ficino's translation, and other valuable unpublished works, including the discourse of Psellus on the miracle at Blachernae and a rough citation of *Corp. Herm.* XI. (p. 218). The quality of the editing is admirable, and brings out the full interest of the important material here presented to the world; it is a very fine book indeed.

A. D. NOCK.

*Magic in Greek and Latin Literature. By J. E. LOWE. Pp. vi + 136. Oxford: Basil Blackwell, 1929. Cloth, 6s. net.*

IT is a pity that Mr. Lowe, who clearly has great enthusiasm for his fascinating subject, did not wait to publish until he had more insight into it and also more training in research. Had he done so he would no doubt have got a clearer idea of the difference between the native magic of Greece and Italy, whereof a certain amount survives in our records, and the cosmopolitan, highly elaborated sorcery which flourished in late Hellenistic and Imperial times. He would also have acquainted himself thoroughly with the magical papyri, and with those authors, such as Iamblichos, who discuss the theory of magic. With this knowledge and a wider reading of modern works on the subject he would have had a good background against which to display the many passages he has excerpted from a variety of authors, beginning with Homer and ending with Marcellus of Bordeaux, and consequently his essay would have gained in arrangement and in thoroughness, and not presented, as it does now, the appearance of a commonplace book or collection of notes.

As it is, the beginner will find in this miscellany much that should tempt him to go on and seek further information. He has set before him, amongst other dainties, the incantations of Erichtho in Lucan, Jason's evocation of Hekate from Apollonios Rhodios, Teiresias' necromancy out of Seneca, and the dealings of Numa with Picus and Faunus, followed by his interview with Iuppiter. He is offered titbits out of Hesiod, Theokritos, and Plato, side by side with

<sup>1</sup> Cf. Fr. Pfister's full review, *Phil. Woch.*, 1929, 4 ff.

the remedies which Marcellus gathered from simple folk and rustics. But he will find no very reliable clue to guide him through this maze; and it is an unfortunate fact that Mr. Lowe is by no means always able to say what the passages he handles mean. It would not be fair to blame him for making but little out of such a crux as Cato *de agri cultura* 160; but he ought to know, for example, that *incantato uertice* in *Hist. Aug.* IX. 7, 10, means that the boy-medium had had a charm repeated over his head (see p. 39; the opposite page cites from Griffith-Thompson a *ῥῥᾱῖς* which exactly illustrates it). His translation reads 'in a magic whirl.' Elsewhere (p. 65) he cites the famous scholium on Statius, *Theb.* IV. 516, without seeing that the name Demigorgon is a corruption of *δημοῦργος*, and actually talks of 'the great and mysterious deity Demigorgon, or Demiourgon as he is sometimes called.' The critical notes of Jahnke's edition would have taught him the facts of the case in a few moments. It is not to be wondered at that his translations, even when they are correct, have a schoolboy flavour, and that his accounts of mythological personages jumble old and new together after the fashion of a scholiast; while in citing ancient authorities he treats Hesiod and Hyginus, for example, as if they were independent and equally reliable.

It is the more to be regretted that the work is so unsatisfactory and amateurish because it invites comparison, owing to its nearness in time of publication, with the admirable article *Magia* by Hopfner in Pauly-Wissowa. Such a juxtaposition does not put English scholarship in a favourable light.

H. J. ROSE.

*Ioannes Sardinus: Commentarium in Aphthonium* editit H. RABE. (*Rhetores Graeci*, Vol. XV.) Pp. xxxvi + 306. Leipzig: B. G. Teubner, 1928. Sewn, 12 marks; bound, 14 marks.

DOXAPATER's commentary on Aphthonius was included by Walz in his *Rhetores Graeci*. The commentary of John, Bishop of Sardis, is now printed for the first time. The editor discusses in his introduction the authorities for the text, the date of the author (which he puts not later than the middle of the ninth century), and the sources used by him. As far as it is possible to judge, the work has been done with the greatest care and thoroughness. The title-page records that the cost of production (which was no doubt considerable) has been partly defrayed by 'Societas ad litteras in Germania adiuvandas condita.'

J. D. DENNISTON.

*The Complete Commentary of Oecumenius on the Apocalypse, now printed for the First Time from Manuscripts at Messina, Rome, Salonika, and Athos.* Edited with notes by H. C. HOSKIER. Pp. viii + 263. University of Michigan: Ann Arbor, 1928. \$4.

THIS work, which appears in the magnificent style we have learned to associate with *University of Michigan Studies, Humanistic Series*, in which it is Vol. XXIII., is an *editio princeps*, which will be very welcome to the New Testa-

ment student. The knowledge of Greek manuscripts of the Apocalypse to which Dr. Hoskier can lay claim has never been equalled, and this knowledge has been applied in a very interesting preface to an examination of the Greek text contained in Oecumenius' commentary, which appears to have been written early in the seventh century. Of classical authors, Homer, Hesiod, and Plato are quoted in the course of it. On p. 71 *Σρωπαρεῖ* of MS. 146 is a better reading than *Σρωπαρεῖ*, which is put into the text; on p. 197 *παῖδων* is more correct than *πέδων* (or rather *πέδων*); on p. 228 (margin) a misprint; on p. 263 *Haeresim* should be *Haereseis*. F. Diekamp is reported to have recorded in *Biblica X.* (1929), pp. 81-84, an Oecumenius manuscript, Paris gr. 491, which is not mentioned by Hoskier, but this may possibly be an error on Diekamp's part.

A. SOUTER.

ΔΕΙΚΝΥΜΙ. Semantische Studie over den Indogermaanschen Wortel *deik-*, door Dr. J. GONDA. Pp. 244. Amsterdam: H. J. Paris, 1929.

IN this careful study Dr. Gonda sets out to examine the meanings of *deiknumi* and its cognates in Indo-Aryan, Italic and Germanic, and to infer therefrom the meaning of the Indo-European root *deik-*. He first formulates his method. The meanings of *deiknumi*, *dico*, etc., are to be catalogued in each language after an examination of the texts themselves. Then all meanings observed to occur only in late texts are to be neglected and an attempt made to formulate the 'fundamental meaning' by 'abstraction' from the oldest observed meanings. This 'abstraction' is defined as the inclusion in a formula of all that is common to these oldest observed meanings. The result will be, we are told, a vague and general idea. Strange to say, Dr. Gonda's answer to his question is far from vague and general; it is the highly particular idea of 'pointing something at somebody'; this, he says, is the fundamental meaning of *deik-*.

The 'fundamental meaning' of a root, so conceived, is surely a chimaera. Dr. Gonda admits that we do not seek it when, as in the case of the Romance languages, the 'original or etymological meaning' of a word is given as a fact, e.g. the original or etymological meaning of French *arriver* (*ad-ripare*) is 'to come to the bank,' and if we did not know it we could not reach it by 'abstraction' from the meanings of *arriver* and cognates. The meaning of *deik-* in Indo-European must similarly have been something which was capable of changing into, or being replaced by, the known meanings of *deiknumi*, *dico*, etc., but it need not have been identical with any of these, still less need it have included what is common to them all, and it may have included an element which is found in none of them. The quest is more hopeless than Dr. Gonda supposes. It seems doubtful, moreover, whether the method by which Dr. Gonda has reached his very definite conclusion is the method which he prescribes for himself. It is perhaps a more adequate method which he has not formulated.



Whether, apart from the question of method, Dr. Gonda's answer to his question is the right one is a matter on which readers of his book will form their own opinions. To the present reviewer he seems sometimes to strain the interpretation of a passage unduly, or to assume the priority of one meaning to another with insufficient grounds, but even when he does not quite convince, the breadth, orderliness, and clearness of his exposition deserve recognition.

R. MCKENZIE.

*Fitzwilliam Museum: Catalogue of the McClean Collection of Greek Coins.* By S. W. GROSE, M.A. Vol. III.: *Asia Minor, Farther Asia, Egypt and Africa.* Pp. vi+507; 131 colotype plates. Cambridge: University Press, 1929. £5 5s.

MR. GROSE has achieved his massive catalogue of the McClean collection. The preceding volume was noticed in Volume XLI of the *Classical Review*, and it is enough to say that the same high standards of accuracy and scholarship are maintained here, that the indexes are as valuable, and the plates as finely executed. Fate denied McClean time to work as carefully over the ground covered in this last volume as he had done before. The result is that there are many more gaps and fewer of those long runs of important issues which make the second, and particularly the first, volume so remarkable. But the three volumes must be taken as a whole, and they afford an enormous mass of raw material well ordered and carefully described. In making it available in so convenient a form Mr. Grose has rendered a great service to numismatics and to those wider studies to which that science ministers.

E. S. G. ROBINSON.

*Die Verskunst der Griechen und Römer.* Von DR. W. RABEHL. Pp. 30. Leipzig and Berlin: Teubner, 1928. Stiff paper, 1 M.

THIS booklet has its faults. In connexion with length by position nothing is said of the lengthening effect of ζεψ (and ρ). Scansions such as πλάγχι are ascribed to 'the needs of the verse.' It is implied that the scanzons of Catullus allow no choice of longs and shorts. Cicero is credited with *Outrites* and *anhélansem*. Still, here is much for a shilling about the rhythms of poetry and prose.

E. HARRISON.

*Beiträge zur Geschichte des Seeraubs und Seehandels im alten Griechenland.* ERICH ZIEBARTH. Pp. 148. Hamburg: Friederichsen, de Gruyter and Co., 1929. RM. 9.

THESE essays are full of good matter well arranged, and particularly handy are the excellent appendices in which the relevant literary and epigraphical passages are collected. Although the work was apparently almost complete before the appearance of Hasebroek's *Staat und Handel in Griechenland*, in almost every essay that work comes in for criticism and correction if not for castigation. So far as one can tell who does not know the victim at first hand, the punishment seems not undeserved. The earlier essays dealing with piracy are

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mainly concerned with the fourth century and the Hellenistic period. Of Ormerod's work Ziebarth shows generous appreciation; he has supplemented rather than modified it by additional material, mainly epigraphical. The rest of the book is concerned with Greek maritime commerce. The well-known legal cases in the Attic orators are discussed, and a valuable essay deals with trade in special staple commodities upon which states imposed special conditions—corn, Kean ruddle, wine, timber, and oil. An odd omission, by the way, from the references for the Greek wine trade in Egypt is Herodotus iii. 6. (For the discovery in the Sinaitic peninsula of fragments of wine jars from such caches of water as Herodotus describes, see E. Meyer, *Der Papyrusfund von Elephantine*, p. 22.) The difficulty imposed on sea trade by the multiplicity of currencies, its influence on the development of banking, and the money-changer's relations with the merchant, are the topic of another discussion, while a final essay on the organization of merchants and sailors in societies brings up to date the relevant part of the author's *Das Griechische Vereinswesen* in the light of our increased knowledge of Delian inscriptions and Egyptian papyri.

The second sentence of the book refers to the 'Frauenraub' depicted on a Dipylon vase. This interpretation is, of course, received doctrine, but is it true? The design is interesting because it was employed by Minoan artists (gold ring from Tiryns, Nilsson, *Minoan-Mycenaean Religion*, p. 45, fig. 1), and also by a Greek artist of the seventh century upon a well-known Spartan ivory which is associated with orientalizing pottery (*B.S.A.*, XIII, Pl. iv). Both the earlier and the later art are more articulate than the Dipylon convention, and for both the title of the picture would more appropriately be 'The Captain's farewell to his wife.'

W. R. HALLIDAY.

T. Maccio Plauto, *La Mostellaria*. Introduzione, testo critico e commento. Per cura di NICOLA TERZAGHI. Pp. xl+240. Turin, etc.: Paravia, 1929. L. 16.

THIS edition has for its chief aims, we are told, the establishment of a sound text and the full explanation of the author's meaning. The editor appears to be familiar with the standard authorities, although he makes no mention of the editions of this play by Ramsay and Sonnenschein. The interesting and informative introduction consists of a synopsis of the plot, a brief discussion as to the Greek original, etc., and an account of the characters. Questions of prosody and metre are relegated to incidental treatment in the commentary, which is clear but verbose. There is a certain amount of repetition, e.g. we are told in the note on l. 4, and again in that on l. 70, that *pol* is a 'frequent interjection abbreviated from the name of Pollux.' No doubt some waste of space might have been avoided if the editor had provided an index. Linguistic matters are but skimpily treated; what good does it do us to be told of *uolup* that it comes from *uolupé* unless the latter

form is itself explained? There are a few misprints and incorrect references; e.g. on l. 787 read *Men. for Merc.* Lines 133-4 are misconstrued in the commentary; v. Sonnenschein *ad loc.*

W. BEARE.

P. Terenzio Afro, *I Due Fratelli*. Traduzione di L. ARATA. Pp. 115. Turin, etc.: Paravia, 1929. L. 7.50.

THIS convenient little edition gives us the Kauer-Lindsay text, and, facing it, a lively translation which may be read with pleasure. Literary considerations justify freedom of treatment, no doubt; but why, in the rendering of ll. 279-80, is an observation of Sannio's omitted, while Syrus' two remarks are telescoped into one? More serious is the neglect of *qua resciscerem* in l. 691. Why should *ubi te . . . eiecisset foras* be rendered *quando . . . ti avrà . . . piantato coi piedi verso l'uscio*, with a footnote on this curious custom, of which the Latin gives no hint?

The difference between Latin and Italian idiom is sufficiently striking. Contrast ll. 57-8:

pudore et liberalitate liberos  
retinere satius esse credo quam metu,

with Signor Arata's version: 'È meglio i figliuoli tenerli a posto, più che con la paura dei castighi, educando in essi il senso dell' onore e trattandoli con dolcezza.'

W. BEARE.

*Syntax of Terence*. By J. T. ALLARDICE, M.C., D.Litt. Pp. 152. (St. Andrews University Publications.) London: Milford, 1929. Boards, 3s. 6d. net.

THIS is a careful compilation and classification of the various syntactical constructions used by Terence. The references, so far at least as we have checked them, are accurate, the arrangement is clear, and the treatment thorough, if confined within rather narrow limits. The value of the book might have been increased if the author had taken a wider view of the subject, and endeavoured to set the facts which he has catalogued in their historical framework. As it is, he must be congratulated on having provided the student of Terence with a sound and useful book of reference.

There are a few minor points which invite criticism. The wording is not always happy; e.g. on p. 45 it is stated that *aliquis* sometimes replaces *quis* after *si*, and a little lower down that *quis* normally replaces *aliquis* after *si*! We should prefer not to say that the rule about the omission of the Prep. with names of towns . . . is violated. Can *prius . . . quam* be called a case of Tmesis, and is 'identical to' (p. 21) English? The references to authorities are very vague: it is not enough to tell us that 'Lindsay says' something. What is meant by the statement on p. 126 that in *Hec.* 139 *plus* is a correlative to *ut*? Surely *plus* goes closely with *potus*, the words meaning 'half-drunk,' as Wagner translates them.

We notice a few misprints: *quiden* (p. 148), *quis scis* for *qui scis* (p. 131), and 'occur' for 'occurs' (p. 111).

W. BEARE.

*Lucretius*. By VITTORIO ENZO ALFIERI. Pp. 222; reproduction of frontispiece of Lambinus' *Lucretius*, 1563. Florence: Felice le Monnier, 1929.

THIS book is a protest against the recent tendency to treat Lucretius as a philosopher: 'Lucretius is not a philosopher; in his poem there is the appearance of reasoning, but not its substance' (p. 73). Lucretius is primarily and wholly a poet; the Epicurean philosophy may supply the matter of his poem, but it is not its *Leitmotiv*. For that we must look to his life and character, to the reconstruction of which the first part of the book is devoted. Living in a time of turmoil in the world around him, suffering internally from 'melancholia,' 'obsessions,' and 'neurasthenia'—Alfieri accepts the story of the *furor* with all the enthusiasm of a modern psychologist—Lucretius longed for peace for himself and for the world, and it was because he saw the ideal of peace in the philosophy of Epicurus that he accepted it by an act of faith and devoted himself to its exposition. But he never attained to peace himself; his melancholia did not leave him, the note of pessimism is in all he writes, and the final act of suicide was 'the most beautiful death which could have crowned such a life' (p. 14). There is fine imagination in this sketch, though it sometimes pushes legitimate inference beyond the limits. There are valuable observations, too, such as that the attraction of Epicureanism to the Romans was that it substituted an empirical realism for the naïve realism of the old religion (p. 48), and its offence that it affronted the Roman conception of civic life (p. 54).

Such being the poet, his poem becomes a 'subjective drama,' in which the atoms are the protagonists (p. 76) and the 'idols' the other principal actors. The second and longer section of the book is taken up with an analysis of the *De Rerum Natura* on these lines as a 'symphonic poem'; we hear of 'cantos,' of 'orchestral preludes,' of 'adagios' and 'pauses,' of 'lyric moments' and 'polyphonic agility' (!)

But it must not be supposed that the author is merely a fanciful enthusiast or in any sense an amateur. An analytical bibliography of Lucretius in the last few pages of the book shows a scholar who has covered the whole range of recent Lucretian literature, and occasional footnotes and remarks in the text testify to long study and critical penetration. A very valuable element in the analysis is the running comment on metrical and rhythmical effects, the dactylic excitement of the great passages sinking into the more spondaic sobriety of the argumentative sections; this work has not been done so thoroughly or so convincingly before.

If its ecstasy makes Mr. Alfieri's work sometimes a little ridiculous, it is nevertheless a useful reminder at this stage in Lucretian criticism. And if some of us will still continue to believe that Lucretius was philosopher as well as poet, it is well to have the emphasis laid for once on the æsthetic and personal side, which in recent criticism has to some extent dropped out of sight.

C. BAILEY

*A Study of the Moretum.* (A Thesis Submitted to the Faculty of the Graduate School of Arts and Literature in Partial Fulfilment of the Requirements for the Degree of Master of Arts.) By FLORENCE LOUISE DOUGLAS. Pp. 169. Syracuse, N.Y.: Syracuse University, 1929.

THIS book, though for the most part of private moment as between student and University, contains some matter of wider interest. The writer's chief purpose is to discover the author of *Moretum*. Examining it for elements indicative of the poet's 'personality,' she finds a vein of humour and certain dramatic and metrical qualities which, in her judgement, stamp it as a production of Virgil's, *circa* 23 B.C. To strengthen the known (and weak) external evidence for Virgilian authorship she brings forward Columella. Columella X, it is argued, borrows extensively from *Moretum*, and in view of the avowed nature of Columella X as a Fifth Book of the *Georgics* leaning heavily on authentic Virgilian verse, Columella may be inferred to have regarded *Moretum* as Virgilian. If so, we have at once early and decisive external evidence confirming the internal.

Neither side of the attack on this authorship problem can fairly be said to succeed, though either might be repeated with happier result. There is not evident an adequate appreciation of what is involved in metrical and dramatic quality. The conditions of proof are misconceived, and the difficulties of the whole problem underestimated. It is not enough to show that Columella X and *Moretum* have words and phrases in common. For only one thing, it must be shown that Columella X, where it touches *Moretum*, does not touch authentic Virgilian verse as closely. How, for example, can it be taken for granted that Columella X 310 borrows from *Moretum* 81-82 rather than from Virgil, *Eclogue* I? For all that, the line of proof through Columella might well turn out to be the most direct and open.

Of even greater interest is the courageous suggestion that *Moretum* was written for pantomimic stage representation, and *therein* is akin to *Eclogue* VI.

Certainly, for *Eclogue* VI, our authoress can tell us little more now than that Bathyllus makes a better Silenus than, say, Cornelius Gallus under F. Skutsch's management; but within the limits of her thesis no full development was really possible there. Should she, less preoccupied, convert the suggestion into a respectable theory, a notable service would be rendered, not only to the Roman Silenus, but to the Bacchic Silenus' comrade, and possibly to that disreputable member of the Appendix Vergiliana, *Ciris*. D. L. DREW.

*Vellei Paterculi ad M. Vinicium Libri Duo. Ex Amerbachii praeceptis apographo edidit et emendavit* R. ELLIS. Oxford: Clarendon Press, 1898. Cloth, 5s. net.

THE date is honest, for this is a reissue of the prolegomena, text, and *apparatus criticus* of the edition of 1898, under the brown-yellow covers of *Scriptorum Classicorum Bibliotheca*

Oxonienis. But the *Commentarius Criticus* does not reappear. E. HARRISON.

*Quinti Septimi Florentis Tertulliani Ad Nationes Libri Duo.* Edidit JANUS GUILIELMUS PHILIPPUS BORLEFFS. Pp. xx+155. Leiden: E. J. Brill, 1929. 7s.

THE *Ad Nationes*, though parallel in subject to the artistically superior *Apologeticus*, and of much more importance to students of Varro and of Roman religion, has all along been treated with comparative neglect. Its text, as is well known, depends on a solitary, somewhat mutilated manuscript, Paris, B.N. 1622 (saec. IX.). This new edition is a very careful and learned piece of work, which for various reasons will henceforth be indispensable. It consists of a readable Latin preface, a bibliography, the text with critical apparatus, and, lastly, indexes of authors quoted, proper names, parallels between the *Ad Nationes* on the one hand, and the other works of Tertullian and the *Octavius* of Minucius Felix on the other, and the vocabulary of the *Ad Nationes*. This last shares with the index of Henen to the *Apologeticus* the honour of being the only complete published *testis* to Tertullian's language, and would alone distinguish the edition from all others. It should be mentioned that the editor has made an independent examination of the Paris MS., and discovered certain errors in the reports of Klusmann and Reifferscheid, on which we have hitherto had to rely.

The Latin of the preface here and there is inexact, and the bibliography omits the fourth part of Thörnell's *Studia Tertulliana*, published in 1926. The confession 'res mere orthographicas plerumque neglexi' (p. xiv) is disappointing, as anything which will help us to attain the precise forms of words used by a pioneer like Tertullian is of great importance, and the task would have demanded little extra trouble. Here and here only does it seem to me that the editor's work may have to be done over again. In the following passages I should prefer to read differently: I. 7, 11 *oportuni*, well attested for late writers; 9, 3 *fames* (*famis* being merely a common error of scribes); 10, 15 *ponere* rather than *locare*; 16, 4 *fiunt* seems possible. II. 2, 3 *timor* rather than *metus*, in view of the immediately following words and in spite of § 9; 2, 12 *ressecari* is nearer the 'ductus' than is *prosecari*; 2, 15, 16 *Titanas*; 5, 4 *men-sum*; 7, 7 *infirmos* rather than *pauperes*; 9, 23 *Sancus* (not *Sanctus*); 12, 16 *obstetricantibus* (see *Phil. Woch.*, 1919, 642 f.; *Scritti in onore di Felice Ramorino*, p. 282, etc.); 13, 8 *quid* (not *quo*). A. SOUTER.

*Bijdrage tot de Psychologie van Tertullianus* . . . door GERRIT JACOB DE VRIES. Pp. vi+77. Utrecht: Kemink en Zoon N.V., 1929.

THIS Dutch doctoral dissertation consists of an analysis of Tertullian's works one by one, from a psychological point of view, with the relevant Latin passages and references to modern books and articles on Tertullian and allied subjects, of which the writer possesses a good knowledge,

at the foot of each page. The book concludes with a summary, a bibliography, and a list of thirteen 'Stellingen' (theses). The work 'De resurrectione carnis' should now be called 'De carnis resurrectione' (pp. 5, 52); the very difficult word *praescriptio* deserved a longer treatment (p. 24, n. 4), which it will shortly receive from Dr. W. Rankin, of Union Theological Seminary, New York, and Aberdeen University; *ethicos* (p. 49, n. 2) should be *ethnicos*. English work on Tertullian is entirely ignored, but the book will prove useful. A. SOUTER.

*S. Ambrosii De Helia et Ieiunio: A Commentary, with an Introduction and Translation . . .* by Sister MARY JOSEPH ALOYSIUS BUCK. Pp. xvi+233. Washington, D.C.: The Catholic University of America, 1929. \$3.50.

WITH the appearance of this work, a doctor's dissertation forming Vol. XIX of the Patristic Studies of the Catholic University of America, a further piece of useful, and indeed necessary, work on the writings of St. Ambrose is performed. It would be difficult to mention any work of the size by a Latin Father which is of more interest to the student of ancient morals than this, with its pictures of gluttony and drunkenness. The Vienna text of Karl Schenkl is used, but some of its errors are corrected, and further Scripture quotations are identified. There is a good bibliography, and the introduction discusses the text, the occasion and date, the arrangement and sources, the vocabulary and the syntax. The translation is good, if not faultless: there is a bad mistake at 10, § 33, for example. The commentary is mainly linguistic, and brings into relief what is unclassical in Ambrose's diction. Here also there are some inaccuracies: Dr. Buck does not seem aware, for instance, that Merguet has compiled a dictionary to Cicero's philosophical works. At § 41, 1 Cor. 10, 7, should also be cited. The indexes are full and useful, but *semustulatus* (8, § 25) has been omitted. A. SOUTER.

*L'Ordre des Mots dans le Texte grec et dans les Versions gotique, arménienne, et vieux slave des Évangiles. Première Partie: Les Groupes nominaux.* Par GEORGES CUENDET. Pp. xvi+175. Paris: Champion, 1929. 60 frs.

THERE must be very few persons who are competent to criticise this volume in detail, and the present reviewer is not one of them. But attention can at least be called to what is obviously a careful philological treatment of its subject, inspired by the training received from the master, Antoine Meillet. In considering the Armenian, however, it must be remembered that we are still without a proper up-to-date critical text; and, as regards the Gothic, it is strange that the author has overlooked the work of Dr. G. W. S. Friedrichsen, *The Gothic Version of the Gospels: A Study of its Style and Textual History* (Oxford University Press, 1926); Radermacher's *Neutestamentliche Grammatik* (p. xii) has passed into a second edition. Perhaps the author may be tempted some day

to do for the Georgian version what he has done for the others: the researches of Professor R. P. Blake, of Harvard, have put us in a much better position to do so than we were before.

A. SOUTER.

*Répertoire des Index et Lexiques d'Auteurs Latins.* Par PAUL FAIDER. Pp. 56. (Collection d'Études Latines, III.) Paris: Société d'Édition 'Les Belles Lettres', 1926.

THE scope of this work, which has only recently come into my hands, is sufficiently indicated by its title, and all exact students of Latin should find it helpful, for it is carefully compiled and comprehensive. Reference, however, should have been made to John E. B. Mayor, *Bibliographical Clue to Latin Literature* (Lond. and Camb., 1875); the alternative date for Commodian (saec. V.) should have been given: add Karl Peters, *Schulwörterbuch zu Ovids sämtlichen Dichtungen* (Gotha, 1894). Since 1926 important additions fall to be made under Boethius, Lucan, Prudentius, Tertullian, etc.

A. SOUTER.

*Itineraria Romana. Volumen prius: Itineraria Antonini Augusti et Burdigalense.* Edidit OTTO CUNTZ. Pp. viii+139. Leipzig: Teubner, 1929. Paper, M. 12; bound, M. 14.

CUNTZ has quite properly made it his object 'ut librum archetypum restituerem,' and his *apparatus criticus* confines itself, except in dire need, to the readings of the better MSS. of the 'provincial' and 'maritime' Antonine routes and the 'Bordeaux' routes respectively. There is risk of leakage and loss here, for even the 'determini' of topographical lists sometimes contain valuable local forms 'corrected' in the better MSS. On the other hand, an *apparatus criticus* must draw its limits somewhere. Cuntz deserves warm thanks for his careful recension of the text, for his notes (in which the ancient measurements are carefully checked on the modern map), for his excellent index (where commendable caution is shown in the matter of identification), and for his map. A second volume will contain the Peutinger Table, the Ravennas, and the minor itineraries. All scholars will join in the editor's thanks 'bibliopolae humanissimo B. G. Teubner' for the care lavished on a book which cannot in the nature of things be remunerative.

W. M. CALDER.

*Chaucer and the Roman Poets.* By EDGAR FINLEY SHANNON. Pp. xxii+401. Cambridge (U.S.A.): Harvard University Press (London: Milford), 1929. \$4 (18s. net).

IN this book the influence of the Roman poets upon Chaucer's poetic development is treated more thoroughly than in any previous work. The author shows that Chaucer, though greatly indebted to French poets for the general method of utilising the Latin poets, used his own discretion in details, frequently going direct to the original. His greatest debt was to Ovid, whose *Heroides* he had so absorbed that



he could himself write good imitations of the epistles. The point is made that Chaucer 'almost invariably stripped the stories he retold from the classics of their pagan significance.' The text of the Latin quotations is marred by numerous misprints.

W. J. SEDGEFIELD.

*Sancti Augustini de Civitate Dei libri XII.* Ex recensione B. DOMBART quantum recognovit A. KALB. Vol. II. Leipzig: Teubner, 1929. M.12 (unbound, 10.60).

THERE is not much to say of this completion of the new and excellent revision of Dombart's edition. The preface is enriched with notes on several more MSS., none of them so old as those which distinguish the first volume, for the earliest scribes, whether by accident or weariness, did not continue their labours to the last books of the *De Civitate Dei*; or perhaps MSS. are lost. But, as Dr. Kalb points out, the numerous later MSS. have been little explored, and perhaps among them may be found readings which shall restore to sense even those occasional quotations from Varro which are the chief blot upon a well-preserved text. The printing from old plates, which has narrowly limited the new editor's freedom and has caused some confusion where critical notes have been forced on to the page before or after that to which they belong, is not quite worthy of such a work; but no doubt the times are hard. It is sad to learn of the recent death of the venerable Dombart, whose Augustinian studies began with a Nuremberg *Programm* of 1862.

E. W. WATSON.

## SUMMARIES OF PERIODICALS

### CLASSICAL WEEKLY (NEW YORK).

1929.

- HISTORY.**—October 21. E. Meyer, *Blüte und Niedergang des Hellenismus in Asien* [Berlin: Curtius, 1925] (J. Hammer). A booklet of 82 pages, full of information and shrewd judgment.—October 28. H. M. D. Parker, *The Roman Legions* [Oxford University Press, 1928] (J. Hammer). Long review, favourable.
- PHILOSOPHY.**—October 14. O. Apelt, *Lucius Annaeus Seneca: Philosophische Schriften* [4 vols. Leipzig: Meiner, 1923-4] (J. Hammer). A good translation, with introduction and notes, including many valuable emendations. H. finds the introduction inadequate.—October 21. O. Apelt, *Plutarch, Moralische Schriften* [3 vols. Leipzig: Meiner, 1926-7] (J. Hammer). A similar translation in the same series ('Die Philosophische Bibliothek') of some 16 essays. Praised.

### PHILOLOGISCHE WOCHENSCHRIFT.

APRIL—JUNE, 1929.

- GREEK LITERATURE.**—R. Helbing, *Die Kasus-syntax der Verba bei den Septuaginta. Ein Beitrag zur Hebraismenfrage und zur Syntax der Κοινή* [Göttingen, 1928, Vandenhoeck und Ruprecht. Pp. 328] (Schmid). Valuable material both for text of Septuagint and for history of Greek. But reviewer criticises the arrangement, which is not helpful for historical perspective.—*Hesiodos Erga*, erklärt von U. von Wilamowitz-Moellendorf [Berlin, 1928, Weidmann. Pp. 166] (Rzach). Most stimulating and informative; exhaustive commentary forms the main portion of the book, followed by a literary appreciation of Hesiod's poetry in general.
- LATIN LITERATURE.**—*Pline le jeune, Lettres. Tome III., livres VII.-IX.* Texte ét. et trad. par A. Guillemin [Paris, 1928, Association Guillaume Budé. Pp. 193] (Klotz). In

general a thoroughly satisfactory edition. Very full index nominum.—T. Birt, *Das Kulturleben der Griechen und Römer in seiner Entwicklung* [Leipzig, 1928, Quelle and Meyer. Pp. 476 and 20 plates] (Philipp). Survey from Homeric to Roman times. Lively style; frequent references to modern times. Assists greatly towards understanding of life in antiquity.—F. Buecheler, *Kleine Schriften. Zweiter Band* [Leipzig, 1927, Teubner. Pp. vi+518] (Klotz). Contains articles published between 1871 and 1883, including the valuable contributions to early Latin and the Italic dialects. These shorter articles of B.'s are a pattern of methodical work, from which generations to come may learn.—R. Ullmann, *La Technique des Discours dans Salluste, Tite-Live et Tacite. La matière et la composition* [Oslo, 1927, Norske Videnskaps Akademi, Hist.-Filos. Klasse. Pp. 251] (Klotz). Good results for rhetorical understanding of speeches in Sallust, Livy, and Tacitus; less satisfactory on the question of relations of these authors to their predecessors.—M. Schanz, *Geschichte der römischen Literatur. I. Teil. 4. Aufl.* von C. Hosius [München, 1927, Beck. Pp. xiii+654] (Helm). Not only brings Schanz' work up to date, but also improves it greatly in taste and proportion. Reviewer calls especial attention to sections on Plautus and Cicero.—J. Martin, *Grillius. Ein Beitrag zur Geschichte der Rhetorik* [Paderborn, 1927, Schöningh. Pp. 189] (Ammon). This edition of remains of Grillius' commentary on Cicero De Inv. is a noteworthy addition to classical philology; methodical work, happy emendations, and acute interpretations make it important for history of rhetoric.

**HISTORY.**—J. Hasebroek, *Staat und Handel im alten Griechenland. Untersuchungen zur antiken Wirtschaftsgeschichte* [Tübingen, 1928, Mohr. Pp. viii+200] (Kraemer). Important work; attractive, careful, and thorough throughout. Reviewer gives long summary of contents.—B. Schröder, *Der Sport im*

*Allertum* [Berlin, 1927, Scholtz and Co. Pp. 170, with 45 figures and 110 plates] (Philipp). Thoroughly scientific and skilfully written. But reviewer would like a fuller treatment and more illustrations by figures in text. And there is no index.—F. Taeger, *Untersuchungen zur römischen Geschichte und Quellenkunde. Tiberius Gracchus* [Stuttgart, 1928, Kohlhammer. Pp. 152] (Stein). Contains some new ideas even on this hard-worked theme. Most valuable portion is perhaps a detailed review of Plutarch's relation to Appian. Reviewer finds a good deal to criticise.—W. Otto, *Beiträge zur Seleukidengeschichte des 3. Jahrhunderts v. Chr.* [München, 1928, Oldenbourg, Abh. d. Bayer. Ak. d. Wiss. Pp. 97] (Volkmann). Adds to our knowledge of this period by penetrating search through inscriptions, papyri, and coins, in addition to careful examination of literary sources.—P. Graindor, *Athènes sous Auguste* [Cairo, 1927, Université égypt., Travaux publ. par la Fac. d. Lettres. Fasc. I. Pp. vii+257] (v. Premerstein). Detailed account, based largely on inscriptions which G. has examined in the originals. Thoroughly reliable and substantial work.

**PHILOSOPHY.**—N. Geurts, *Het huwelijk bij de griekse en roneinse moralisten* [Amsterdam, 1928. Pp. 184] (Kraemer). Interesting and full of matter. Reviewer gives a long summary of contents.

**LANGUAGE.**—Stolz-Schmalz, *Lateinische Grammatik*, 5. Aufl. *Zweite Lieferung: Syntax und Stilistik* von J. B. Hofmann [München, 1928, Beck] (Stürmer). Great wealth of information and very stimulating. Full general and

special bibliographies.—J. H. Dahlmann, *De philosophorum Graecorum sententiis ad loquellae originem pertinentibus capita duo*. Leipzig Diss. [Weida, 1928. Pp. 62] (Philippson). Excellent contribution to history of ancient theories of language. Independent judgment and penetrating understanding. Reviewer discusses at length.—*Clementis Ars Grammatica*. Primum edidit I. Tolkiehn [Leipzig, 1928, Dieterich, Philologus Suppl.-Band XX., Fasc. III. Pp. lx+113] (Manitius). Editio princeps by one of the leading experts in grammatical discipline, prepared with great care and untiring circumspection.—L. Weisgerber, *Muttersprache und Geistesbildung* [Göttingen, 1929, Vandenhoeck and Ruprecht. Pp. vi+170] (Wecker). Lays scientific foundation for a really living teaching of languages. Indispensable.—E. Fraenkel, *Iktus und Akzent im lateinischen Sprechvers* [Berlin, 1928, Weidmann. Pp. viii+425] (Klotz). Value of F.'s work extends beyond limits of Latin metrics; his observations provide a new means of grasping the Latin language as a living phenomenon. Reviewer is convinced that F. has rightly understood and interpreted the problems.

**ARCHAEOLOGY.**—A. Mau, *Führer durch Pompeii*. 6. Aufl. bearb. von A. Ippel [Leipzig, 1928, Engelmann. With 141 illustrations and 4 plans] (P. Herrmann). M.'s text kept in general, corrected and augmented where necessary, and with results of recent work appended. Copious illustrations also added, many of especial value taken by I. himself. Reasoned and cautious treatment of problematical questions.

## BOOKS RECEIVED

*All publications which have a bearing on classical studies will be entered in this list if they are sent for review. The price should in all cases be stated.*

\*.\* *Excerpts or extracts from periodicals and collections will not be included unless they are also published separately.*

**Bailey (K. C.)** *The Elder Pliny's Chapters on Chemical Subjects*. Part I, edited, with translation and notes, by K.C.B. Pp. 249. London: Arnold, 1929. Cloth, 12s. 6d. net.

**Barbour (A. L.)** *Selections from Herodotus*. Selected and edited with introduction, notes, and vocabulary. Pp. ix+388; 4 maps. Boston (U.S.A.), London, etc.: D. C. Heath and Co., 1929. Cloth.

**Bolkestein (H.)** *Theophrastos' Charakter der Deisdaimonia als religionsgeschichtliche Urkunde*. Pp. 81. (Religionsgeschichtliche Versuche und Vorarbeiten. XXI. Band 2. Heft.) Giessen: Töpelmann, 1929. Paper, M.6.

**Burnet (J.)** *Essays and Addresses*. With a Memoir by Lord Charnwood. Pp. 299. London: Chatto and Windus, 1929. Cloth, 15s. net.

**Duthie (A.)** *Readings from Tacitus*. Germanicus. Pp. 86. (Harrap's Short Latin

Readings.) London: Harrap, 1929. Cloth, 1s. 6d.

**Glots (G.)** *The Greek City and its Institutions*. Pp. xx+416. (The History of Civilization.) London: Kegan Paul, 1929. Cloth, 16s. net.

**Herbillon (J.)** *Les Cultes de Patras, avec une Prosopographie patréenne*. Pp. xvi+183. Baltimore: Johns Hopkins Press (London: Milford), 1929. Cloth, 13s. 6d. net.

**Prümm (K.)** *Quaestionum Tullianarum ad dialogum de Oratore partes philosophicas quae dicuntur spectantium specimen*. Pp. 67. Saarbrück: Saarbrücker Druckerei und Verlag, 1927. Paper.

**Ullmann (R.)** *Étude sur le style des discours de Tite Live*. Pp. 130. (Skrifter utgitt av Det Norske Videnskaps-Akademi i Oslo. II. Hist.-Filos. Klasse. 1928. No. 3.) Oslo: Dybwad, 1929. Paper, kr. 8.50.

**West (L. C.)** *Imperial Roman Spain. The Objects of Trade*. Pp. 92. Oxford: Blackwell, 1929. Boards, 5s. net.

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